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**APRIL 1956**

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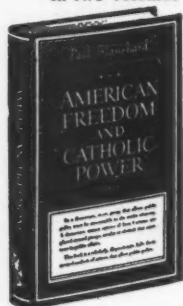
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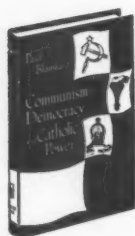
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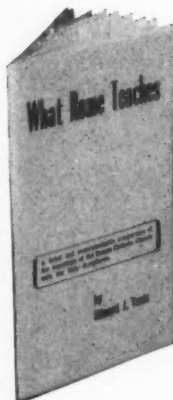
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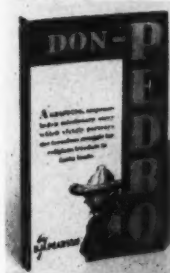
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# Converted Catholic

MAGAZINE OF OUR CHRISTIAN HERITAGE

VOL. 17 APRIL, 1956 NO. 4

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Editor: Walter M. Montañó

## Saviors of Oregon

Marcus Whitman had long since ceased to be merely a missionary or merely a doctor. He had become a prophet of the opening West, and Narcissa at his shoulder saw his vision with him. By treaty, both British and Americans were permitted to settle in Oregon. The chain of Hudson's Bay Company stations provided stepping-stones for British subjects. Without competition, they would soon fill up this territory. Waiilatpu was the only welcoming door for Americans. If that door were now to be slammed shut, Oregon would inevitably become British.

So Marcus Whitman determined to ride east, to save his mission and awaken the government to the danger of losing this vast province of America . . . Into the office of the Secretary of War, in Washington, there stalked this man in an old fur hat worn to the skin, his heavy beard now growing gray. What he said there must have opened the eyes of the government to Oregon's danger. What he told Horace Greeley of the New York *Tribune* was sure to be broadcast the breadth of the land. What he urged upon the board of missions in Boston we can guess from their decision that Waiilatpu was to stay open, with funds to run it as Whitman saw fit . . .

The answer of the United States Government was the tread of troops marching to establish law and order on the land that the Whitmans had consecrated with their blood. Now there could be no question that this land was and must remain wholly American . . .

Marcus Whitman died three times a martyr—to his God, to his country, and to medical science. Beside him perished the noblest pioneer woman of the West. In death, as in life, they were saviors of Oregon.

Reader's Digest, July 1943

Converted Priests on the staff of Christ's Mission— • ANGELO L. LO VALLO • FRANCIS J. KIEDA • ALFREDO FLOREZ • CARL MARZENA • LUCIANO NEGRINI • J. ESSER • GASPAR LANGELLA

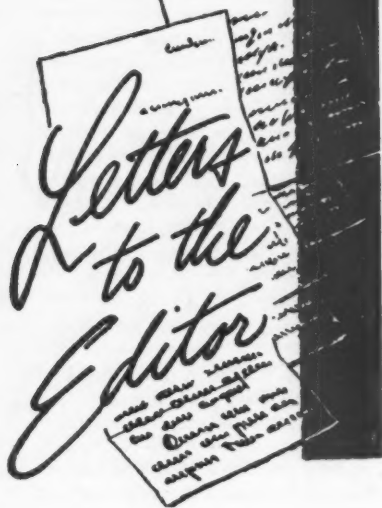
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#### HOW MANY REACHED

Only God knows how many souls have been saved by the publishing of this truthful magazine. I can truthfully say it was partly the reason my husband saw the rottenness of the R.C.C. He is pleading with his brothers and sisters to open their eyes to the truth. I think more ministers should have ex-priests to speak in their churches. Many hungry lost R.C.'s go to hear these priests hoping for a way out of darkness, which otherwise may not have a chance to hear the truth. Keep on with this labor of love till Jesus comes.

*Mrs. C.B., Michigan*

#### TYPICAL

Governor Lausche of Ohio is a Catholic and has appointed Catholics to most of the public positions within his authority.

*L.A.W., Ohio*

#### MULTIPLY

Pray for seven young men who have turned from Romanism to Christ. Four brothers of one family were saved more than two years ago and within the past year have succeeded in winning two of their friends (brothers) to the Lord, and only recently through their witnessing a cousin of these two brothers has taken his stand for the Lord.

*Mr. and Mrs. G.N., Canada*

#### PRAY AND PRAY

We thank God for you and for what He is doing thru you for us and for our beloved country. First we should have said what is done for the cause of Christ in the world—God bless you much and we are enclosing this bit to help in the work. We also pray with thanksgiving.

*J. & J.M., California*

#### RESPONSE

A few days ago when visiting our local Bible and Book Store I bought a copy of the CONVERTED CATHOLIC, and find a great response in my heart to its articles and items that enlighten and encourage us to defend "The Gospel once delivered unto the saints."

*Mrs. M.C., Washington*

#### TEAM WORK

You cannot know how much your factual and fearless stand against the infiltration of Rome in America means to some of us who are fighting it from the pulpits of our churches. I am praying for you and your staff.

*K.D., Indiana*

#### STAFF REPRESENTATIVE

I wish to take this opportunity to thank you for sending Rev. Francis J. Kieda to us at Bethany Reformed Church on Oct. 26th. He was indeed a shining trophy of God's grace.

Because my husband and all his relatives are of Italian descent and Roman background, Rev. Kieda seemed a close kinsman.

The errors of the Catholic church were made plain. Wish my family could have heard it, but it is with a grateful heart I write this for He has promised to undertake the burden of my husband Anthony and his people. The promise is as good as the fulfillment.

*G.C., Illinois*

#### MORE AGGRESSIVE

In our beloved country, where the Roman church is straining every avenue to push its false teachings of tradition, dogmas and idol worship, it seems that your organization is part of God's answer in stripping this rotten system so that it is shown for what it is. May our generous and provident Lord add increased aggressiveness in all your future plans and works.

*C.N., New York*

#### INSIGHT

Your magazine blesses me, much each month and gives me a lot of insight on how to reach Roman Catholics for Jesus Christ. I'm remembering you in prayer.

*J.H., Oregon*

#### FACTS AND LOVE

Several weeks ago I read a copy of your magazine, which I enjoyed very much. I am glad you use facts and love, so that Catholic people cannot call it a "hate magazine."

*M.E.H., Oklahoma*

#### SUFFER FOR HIM

Your magazine is very informative and I am passing my copies now to a recently converted Catholic who is undergoing much persecution from her husband. We are praying that his eyes, too, will be opened to the Truth.

*Mrs. R.A.M., Maryland*

#### KEEP PASSING THEM ON

We like the CONVERTED CATHOLIC magazine very much and have enjoyed it very much in the past. I was a Roman Catholic. I was born and raised one, but now I am a Presbyterian. I pass the magazine on to other people when my husband and I get through reading it.

*Mrs. M.A.C., Ohio*

#### HARDLY WAIT

I like your magazine very much and can hardly wait till the next issue arrives. May God richly bless you and your staff of workers in the great work that you are doing. I am very much burdened for the Catholic people and am praying for them every day, that they may see the Light and come out from among them.

*Mrs. L.S.B., Oklahoma*

#### IMPARTED ENTHUSIASM

Enclosed is \$5.00 for your work; wish it were more. My husband is a converted Catholic and we thank God for this blessing that has come to our family. We are tithers—10% of our gross income—and all but a fraction goes to our local congregation. Here we are faced with providing worship and Sunday School facilities for the souls that flock to our doors. Within the past 12 month period, we received 200 communicants into our membership. Our Sunday School numbers 724. A building program is now under consideration to erect an educational building and a new house of worship in the next 1½ to 6 years. Surely, God is richly blessing our work in His kingdom. Join us in praying that we shall not be found wanting. We have many former Catholics here: my husband who is president of the Men's Service Club and manager of our teenage basketball team; another friend and his brother who coach the team; our church's Evangelism Chairman (it's inspiring to hear him witnessing); on our church council we have several, one of whom has a brother who is a priest; the list is unending. The gratifying thing about these former Catholics is that most of them are thanking God with service in His church and by witnessing to other Catholics and—last but not least—some of their enthusiasm for Christ is "rubbing off" on our "born-and-bred" Protestants. God bless your work. I forgot to mention how much I enjoy your magazine. As soon as I finish it, it gets passed around.

*Mrs. J.L., New York*

#### HAVE ONE SPEAK IN YOUR CHURCH

Several weeks ago one of your evangelists spoke at my church, at which time I took one of your folders. May God greatly bless you all and His work through you in using the work of Christ's Mission to the salvation of many precious souls, blinded by Satan, and also in the strengthening of His children.

*P.C., Massachusetts*





## EDITORIAL

WALTER M. MONTAÑO

### WITH HIS STRIPES WE ARE HEALED

*Christ died for our sins!*

What a tremendous sentence! The pure, the innocent, the blameless One, the Lamb of God, is slain for our sins! The Man who could challenge His enemies, "Which of you convinceth Me of Sin?" pays the penalty for the crimes of a perverse generation. This is beyond comprehension. No human or angelic being will ever be able to explain it. In life and in death Christ poses the most striking paradoxes. No wonder Simeon called Him the sign of contradiction. (Luke 2:34)

Man stands in the most marked contrast to a holy God, yet Christ chooses to appear in the form of a man, as "a man of sorrow, and acquainted with grief." (Is. 53:3) Christ has His throne in the heavens and all creation belongs to Him, yet He prefers a stable for His place of birth. God manifested His eternal love for His Son, yet He allows Him to be despised and exposed to the hatred of the multitudes. "In Thee I am well pleased" (Luke 3:22), declared the Father when Christ was baptized, yet He allows Him to stand with Barabbas as a spectacle of shame before the world.

Christ had compassion on the multitudes and ministered to their physical needs, but in the hour of trial He is abandoned by all. He washed the disciples' feet and gave Himself unsparingly to them, but even they could not watch the night with Him while He agonized in Gethsemane.

Men speak of loneliness and abandonment, but no one has ever known the loneliness of the Son of God. We lose our loved ones and life seems to forfeit all its color and luster, but the lonely Christ remains imperturbable even when drinking the bitter cup. He taught loyalty as one of the priceless virtues of human life, yet one of His disciples denies Him and another betrays Him with a kiss. He announced Himself as the bread of life, but

in an hour of need no hand extends Him food for His fainting body. He offered the Samaritan woman the water of life that she might never thirst again, but at Calvary when He cries out, "I thirst!" not a single hand offers Him water to moisten His lips and He is given vinegar which He cannot drink.

All the gold and the most precious stones are not worthy of adorning His brow, yet He is signalized with a crown of thorns and mocked by thieves and ruffians. He who said "I am the life" must face abhorrent death, the antithesis of divinity and holiness. What is more nauseating to life than death? He who could have called all the legions of angels to His defense dies the death of the most depraved criminal.

The death of the cross was reserved for the most degenerate of sinners, yet Christ is crucified for our transgressions. At Calvary He is condemned to utter abandonment, even the abandonment of His own Father. "My God, My God, why hast Thou forsaken Me?" He cries in anguish, unable to see through the darkness that enshrouds the cross.

The torture, the desolation, the taunts and revilings, the cruel, inhuman death—all endured by the spotless Son of God—*why?*

There is but one answer to this question, one explanation for this contradiction, this paradox. Seven hundred years before the death of Christ it was given by the Gospel prophet:

"He was wounded for *our* transgressions, He was bruised for *our* iniquities: the chastisement of *our* peace was upon Him; and with His stripes *we* are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all . . . and He bare the sin of many, and made intercession for the transgressors." (Is. 53:6, 7, 12)

Therefore, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him re-

turn unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Is. 55:7)

## ROMAN CATHOLIC EFFICIENCY

IN LOCAL and national news organs recently there appeared the strikingly favorable results of an analysis of the business efficiency of the Roman Catholic Church, conducted by New York's American Institute of Management. A.I.M., a nonprofit organization formed to evaluate business corporations, gave the Roman Church a score of 88%, second only to Standard Oil of N. J. (90%). The areas of greatest achievement in terms of A.I.M.'s rating are: Social Function, Organization Structure, Fiscal Policies, Operating Efficiency, and Effectiveness of Leadership; other areas considered include Growth of Facilities, Membership, Development Program, and Trustee Analysis (the lowest rated).

It is not surprising that the Roman Catholic Church should excel in business efficiency. Century after century it has amassed fabulous fortunes. It has capitalized on the ignorance and gullibility of the people and has profited on their poverty. In lands where Rome has been mistress, it is a common sight—acknowledged even by Catholic tourists—to find beautiful churches with their towers rising above the town, altars inlaid with gold, priests robed in the richest of vestments, sumptuous banquets spread out in rectories and bishops' palaces, pomp and splendor displayed in ceremonies and processions . . . while within the shadow of the cross huddle the poor, the needy, with scarcely enough rags to clothe their bodies and hardly enough roof to shelter them from the elements.

What a contrast! And what a commentary! Business efficiency? Yes—but at what a price!

Mexico affords a typical example of how Rome acquires wealth over a period of time: before social reform was instituted in recent years the Catholic Church had advanced to the point where it owned two-thirds of all Mexican properties. Anyone conversant with Mexican affairs is aware of the extremes of poverty and backwardness in the country as contrasted with the wealth of the few. Efficiency indeed, when ignorant people must mortgage their homes and their souls to buy the grace of God as it is meted out by the Roman Church.

IN AMERICA the Roman Catholic Church owns fabulous wealth. What is often presented to the American people as a program of social betterment in the form of hospitals or orphanages or schools is nothing but a program of betterment for the Roman Catholic Church.

Take, for instance, cases in which nuns are teaching in public schools; their salaries—paid by the state—go to their church, and the nuns themselves receive a bare subsistence for their needs. It is for this same reason that many Roman Catholic teachers prefer to be employed by public schools,

where they are assured of receiving adequate compensation.

Frequently the general public is asked to contribute funds for the support of orphans when compensation is already being provided by the State. Thus the Roman Church not only pays nothing for their support but actually receives double the amount needed.

When well-to-do Catholics decide to enter a religious order they are compelled to sign over all their wealth to the Roman Church, in token of their vows of poverty. In return, they become the virtual slaves of their church, staffing schools and hospitals without compensation or doing whatever duties are assigned, no matter how demeaning.

Wherever possible the Roman Church conducts lotteries and bingo games and engages in public solicitations to procure funds for sundry projects. According to one recent report, the Oklahoma City-Tulsa diocese during its Golden Jubilee drive yielded over \$3,000,000 in an intensive three-day solicitation of the general public by volunteer workers. In many cases like this the claim is made that the institution to be benefited is non-sectarian (though run by Roman Catholics), whereas in actuality they are nothing of the kind, and the money simply goes to fill the coffers of the Roman Church.

As a matter of fact, all the schools, all the hospitals, all the churches and buildings, all the money in the banks and all the trust funds do not even belong to the American people, Roman Catholics or otherwise, who subscribed their money for them. They belong instead to a foreign potentate, the head of a political as well as a religious state—the Pope in the Vatican. This is monopolistic efficiency in its highest sense. The Roman Church can well repeat what the avaricious rich man said to himself:

"This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." (Luke 12: 18, 19)

Because the Roman Catholic Church operates as a religious organization, its enterprises are tax-free, thus allowing the Vatican to accumulate far more reserves than any modern business organization. A.I.M. says practically the same thing: "Nowhere has the Church met with less government opposition and more tax-exempt encouragement than in the U.S." In spite of this, the report claims that the "invested wealth of the Holy See, while substantial, is not large compared with obligations and needs."

However, this could probably be explained away by the fact that "the Catholic church is the only government in the world that makes no public statement of its finances," according to A.I.M. "Literally everything is kept under lock and key. The Pope carries the key to his own desk." Who, then—including A.I.M.—can know how much money is received each year, how much is expended, how much is invested, and how much is retained by the Vatican? Apparently only the Pope himself!

AS FOR the analysis itself, A.I.M.'s president Martindell emphasized the fact that the study related only to management practices, not to doctrinal or ecclesiastical affairs. In the light of this declaration, the report's assertion that Roman Catholic schools are giving an "invaluable service to civilization and democracy" and "should be encouraged and aided by everyone, and their value to the state should be recognized" is entirely unwarranted by its lack of objectivity.

In addition, the statement that from the beginning, "since St. Peter's martyrdom," "more than five billion souls have been baptized in the Roman Catholic faith" and the Roman Church has been remarkably efficient, except for certain specified periods, reveals a basic lack of understanding of Christian history and fails to take into account the fact that the Roman Catholic Church as such did not exist for the first four or five centuries. The poor apostles of the Lord were hardly models of "business efficiency" in the modern sense and could not be involved in the sin of usury or of selling masses or indulgences. Nor could they have baptized people into the Roman Catholic Church, which they antedated by several hundred years.

A.I.M. would do well to confine themselves to areas with which they are familiar and about which they can speak authoritatively. They would also do well to read a little history—from sources other than the Vatican library—about the efficiency of the Roman Church in previous ages before generalizing about "the centuries."

"They [have] only to look at Rome," write R. H. Tawney in his book *Religion and the Rise of Capitalism* (Mentor Book, 1947; c. 1926). "From the middle of the thirteenth century a continuous wail arises against the iniquity of the Church, and its burden may be summed up in one word, 'avarice.' At Rome, everything is for sale. What is revered is the gospel, not according to St. Mark, but according to the mark of silver . . .

"The Papacy might denounce usurers, but, as the center of the most highly organized administrative system of the age, receiving remittances from all over Europe, and receiving them in money at a time when the revenue of other Governments still included personal services and payments in kind, it could not dispense with them. Dante put the Cahorsine money-lenders in hell, but a Pope gave them the title of 'peculiar sons of the Roman Church.' Grossstete rebuked the Lombard bankers, and a bishop of London expelled them, but papal protection brought them back. Archbishop Peckham, a few years later, had to implore Pope Nicholas III to withdraw a threat of excommunication, intended to compel him to pay the usurious interest demanded by Italian money-lenders, though, as the archbishop justly observed, 'by, your Holiness's special mandate, it would be my duty to take strong measures against such lenders.'

"The Papacy was, in a sense, the greatest financial institution of the Middle Ages, and, as its fiscal system was elaborated, things became, not better, but worse. The abuses which were a trickle in the

thirteenth century were a torrent in the fifteenth. And the frailties of Rome, if exceptional in their notoriety, can hardly be regarded as unique. Priests, it is from time to time complained, engage in trade and take usury. Cathedral chapters lend money at high rates of interest. The profits of usury, like those of simony, should have been refused by churchmen, as hateful to God; but a bishop of Paris, when consulted by a usurer as to the salvation of his soul, instead of urging restitution, recommended him to dedicate his ill-gotten wealth to the building of Notre-Dame. 'Thus,' exclaimed St. Bernard, as he gazed at the glories of Gothic architecture, 'wealth is drawn up by ropes of wealth, thus money bringeth money . . . O vanity of vanities, yet no more vain than insane! The Church is resplendent in her walls, beggarly in her poor. She clothes her stones in gold, and leaves her sons naked.' " (pp. 32, 33)

JOHN THE REVELATOR wrote of the wealth of Rome and of her operating efficiency, but his analysis differs markedly from that of A.I.M.: "How much she hath glorified herself, and lived deliciously," he wrote prophetically, "so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow . . . The kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning . . .

"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

"And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought." (Rev. 18:7-17)

*Sic semper tyrannis!*

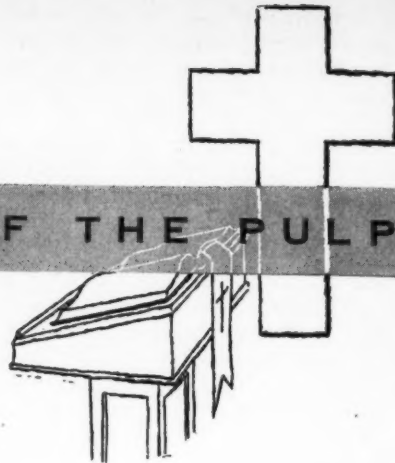
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DR. JOHN S. WIMBISH

## STARS OF THE PULPIT



AT THE EXTREMITIES of the Bible we learn of two of the greatest men this world has ever known. In the Book of Genesis, we behold the patriarch, Abraham, on a starlit night, walking across the hills and valleys of Judea. We are told he "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) And in the Book of the Revelation, after twenty centuries have passed, we behold the apostle John on the rocky island of Patmos. With Spirit-lit vision, gazing upon the New Jerusalem, he tells us:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And He that sat upon the

# The City in the Sky

by Dr. John S. Wimbish

*John Summerfield Wimbish, D.D., holds the important pastorate of New York's Calvary Baptist Church, which has the distinction of claiming "the oldest gospel broadcast in the world."*

*A graduate of the Moody Bible Institute, Dr. Wimbish is one of the outstanding ministers of our day. With his radio messages he has reached out to an international audience which includes Latin America's HCJB, "the Voice of the Andes." During recent years he has opened his church to the International Congress on Prophecy, where leaders of various denominations gather to study and discuss prophetic subjects.*

*Against the uncertainties of Roman Catholic doctrine regarding salvation—especially the cruel deceptions of purgatory—Dr. Wimbish poses the clear Biblical truth about the reality of heaven and the New Jerusalem for those who follow the Lord Jesus Christ and of the certainty of His promise, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."*

throne said, Behold, I make all things new." (Rev. 21:1-5)

The prospect of eternal residence in this Capital of the Creator has challenged and comforted men down through the ages.

David envisioned this city when he sang: "There is a river, the streams whereof shall make

glad the city of God." (Psalm 46:4)

Isaiah spoke of this city when he said: "Heaven is the throne of God and the earth is His footstool." (Isaiah 66:1)

Ezekiel glimpsed this city, for he wrote: "As I was among the captives by the river of Chebar,

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the heavens were opened, and I saw visions of God." (Ezekiel 1:1)

Stephen gazed into this city on the day of his martyrdom, when he "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts 7:55)

Peter referred to this city when he wrote of the Christian's inheritance being incorruptible, undefiled, fading not away, reserved in heaven. (1 Pet. 1:4)

Paul knew of this city, for he related the experience of a man who was caught up into the third heaven, and "heard unspeakable words, which it is not lawful for a man to utter." (1 Cor. 12:4)

And Jesus told of this city when He looked at His disciples and said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3)

OF COURSE, the hum and roar of this mechanized Twentieth Century has deafened many to the call of the Spirit, and the tawdry glitter of this materialistic age has blinded many to the glory of God. Then, too, as this Dispensation of Grace hastens to its conclusion, Satan has increased his activity in the form of "isms" and cults to confuse the minds of multitudes. And the Adversary has likewise led our modern liberals to develop a so-called "Social Gospel" which emphasizes this life and ignores the life to come.

It is regrettable that multitudes of men and women live year after year with little or no thought as to where they will spend eternity. This life is only incidental when compared with the life to come. This world is only the antechamber of the next. The Christian is cognizant of this and, like Abraham of old, looks for a "city which hath foundations, whose builder and maker is God."

Time and time again in the Bible the word "heaven" occurs. It is one of the greatest and grandest words in the vocabulary of the Church. The phrases "eternal life," "everlasting life," "my Father's house," and so forth, are repeated over and over throughout the New Testament.

### THE CERTAINTY OF THE CITY

It is true that in the sixty-six books of the Bible, little description is afforded of the Heavenly City. The prophecies of the Old Testament were primarily concerned with this earth up to and including the Millennium, but occasionally a reference was made to the unending ages to follow. For example, Isaiah prophesied, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isaiah 65:17)

But in the closing chapters of the Apocalypse, the hand of God pulls back the veil and allows us to scan the glories of that City in the Sky. John says: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." (Rev. 21:1) He gazes down the corridors of time to that day, at the close of the thousand-year reign of it was jasper; and the city cy will be fulfilled.

In his second epistle, Peter tells us of the convulsion in the cosmos which will usher in the unchanging and unchangeable condition which shall abide forever: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Peter 3:10)

And then Peter would have us go back and pick up the pieces of the world that disintegrated in that universal holocaust when he says: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Peter 3:13)

First, Peter describes a very

somber scene: the heavens dissolving, the earth disintegrating, the elements disrupting with a glaring heat; but then, under the guidance of the Spirit, he casts before us in one grand panorama a reborn universe without sin, or sorrow, or Satanic influence.

And when John was in exile, he beheld this majestic city and recorded it in this manner: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And He that sat upon the throne said, Behold, I make all things new." (Rev. 21:2, 5)

And John was again commanded to write and was assured that these words were true and faithful. The Voice then exclaimed solemnly: "It is done: I am Alpha and Omega, the beginning and the end." (Rev. 21:6)

It is a proclamation that all the ways of the Almighty will find their final issue in the full glory of the Almighty's Son—Jesus Christ, the first and the last, the eternal Logos. And John continued, saying that an angel carried him away in the spirit to a great and high mountain and showed him that great city, the Holy Jerusalem, descending out of heaven from God. And John tells us that the city had "the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates.

"And the building of the wall of it was jasper; and the city was pure gold, like unto clear glass.

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

"And the twelve gates were twelve pearls; . . . and the street of the city was pure gold, as it

were transparent glass." (Rev. 21:11, 12, 18-21)

THESE ARE THE WORDS of John exactly as recorded in the King James version of the Scriptures. The skeptics are legion who sneeringly scoff at these verses.

And possibly you are thinking: "I believe in the Bible, and I don't doubt God's ability, but I am a bit curious to know where He would find all of this precious material—these jewels, this gold."

But let me ask you a question: Where do our scientists secure the chemicals necessary for their laboratory research? Some of their material is already available, of course, but they must manufacture many chemicals by combining various elements and by applying heat or pressure to others. And who are we to say that God cannot, if He chooses, engage in transmutation on a gigantic scale and so rearrange the electrons, protons, and neutrons—the building blocks of His universe—as to fashion a quantity of gold and pearls and sapphires and other precious stones needed to erect the magnificent city John was permitted to see in his vision.

Surely if finite man can convert matter into energy in his nuclear research laboratories, the Infinite God can, if He so desires, change Jupiter into jacinth, Saturn into sardonyx, and this globe on which we live into gold, if need be, to construct a community for His redeemed children. John says, "I saw a new heaven and a new earth."

#### THE REALITY OF THE CITY

One of the best friends I had when I was a boy was our Negro cook by the name of Minnie. She was a remarkable woman with a faith that was strong and sure. Some of the old folk thought she had "second sight," but actually Minnie had cataracts on her eyes, and she imagined she saw some rather fanciful things. One day I listened in rapt attention as she told of sitting in the shade of a chinaberry tree in the back of her little cabin and looking up and seeing her mother, long since dead, standing before her.

Of course, I realize now that Minnie did not really see her departed loved one, but merely thought she saw her.

But who will deny that some people actually do see much more than other people? It is true in the physical realm.

Thomas Alva Edison did not merely see the flash of lightning; he saw illumined cities and power-driven machines.

George Washington Carver did not merely see the kernel of the peanut; he saw new industries and better living conditions.

Their contemporaries saw only lightning and peanuts, but Edison and Carver envisioned miracles.

For years ordinary men walked through the courtyard of the cathedral in Florence, Italy. They thought nothing of a huge block of marble which workmen had discarded as useless. But one day an extraordinary man walked through the courtyard. His name was Michelangelo. As the sensitive young artist spied the marble, he saw something quite different from a block of marble worn by the elements, and with his marvelous genius he raised from the sterile womb of stone his colossal statue of David. Ordinary men did not see anything in the stone, but one extraordinary man saw a masterpiece.

Even so in the spiritual realm some men see more than other men, and some men cannot see at all, for the natural man cannot discern the things of God,

for they appear ridiculous to him. (I Cor. 2:14)

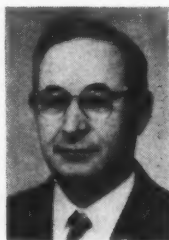
THERE ARE THOSE WHO SAY, "I will not believe in anything I cannot measure with the slide rule of my senses. I must see it. I must feel it. I must hear it. It must be tangible to my senses." How utterly absurd is such reasoning; how uninformed, how unscholarly.

My unbelieving friend, do you realize that at a temperature of 202 degrees below zero, air which was invisible will change into a fluid azure blue and beyond this into a block of crystal? And by heat that which is visible can be made invisible? Consequently, the material is neither visible nor invisible. Every scientist worthy of the name realizes there are millions of colors in the world that the human eye has never seen, and there are millions of sounds in the world that the human ear has never heard.

Professor Bettex has well said: "The Lord God can magically paint around us the most glorious pictures; we do not see them unless they move between 400 and 800 billions of vibrations of the aether. He can encompass this earth with the finest music; we hear it not if the vibrations of air produced exceed 75,000 per second. How unintelligent therefore to object: 'No man has ever seen heaven or the angels,' and therefore I will not believe that they exist."

Actually, there is a very thin partition between the physical  
(Continued on page 26)

### "HELP US IN OUR GREAT NEED"



Rev. Jacob Peltz

From the Russian Zone of Germany came this heart-rending appeal: "Help us in our great need. We have no money. We are ill and hungry."

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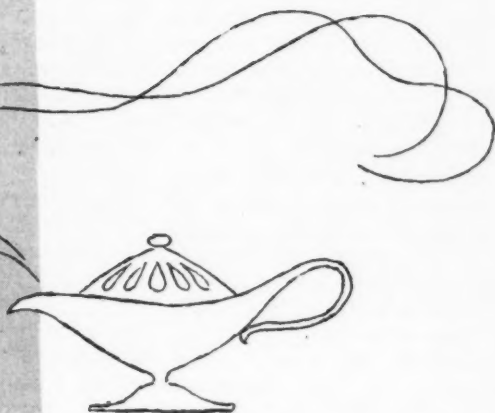
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## Why Are Protestants

## MUDDLING THROUGH?

by Dr. Ellis H. Dana

*While Christ's Mission does not belong to the National Council of Churches and has remained neutral with regard to many of its programs and activities, nevertheless the CONVERTED CATHOLIC magazine has been outspoken whenever the N.C.C. has expressed any inclination to weaken the true spirit of Protestantism. Protestants ARE "muddling through" the issue of political Roman Catholicism, and it is for this very reason that the CONVERTED CATHOLIC must speak out more vigorously than ever before.*

*Because Dr. Dana gives evidence of perspicacity in discerning the signs of the times; because he refuses to be stultified by the lack of vision of his confreres and has a keen sense of responsibility toward his American birthright—we feel that his message, which was endorsed by the New Age magazine, is of sufficient timeliness to warrant wider publicity. As executive vice president of the Wisconsin Council of Churches, a member of the General Committee of the reorganized Department of Religious Liberty of the N.C.C. and of the Board of Trustees of POAU, he has had considerable experience in the field he discusses. We commend his message to the thoughtful reader.*

AS ONE WHO CAME to be drawn upon the executive committee, and then as chairman of both subcommittees on finance and public relations of the original Joint Department of Religious Liberty of our National Council of Churches (N.C.C.) . . . I am

proud of what the N.C.C. represents and the varied program it has. But I am greatly disturbed at the snail's pace progress in the highly controversial religious liberty area which has been made since December, 1950, when the N.C.C. was organized

at Cleveland. This has been due largely to a lack of consensus—perhaps to an inevitable dilemma as to what we can and what we cannot do within the N.C.C. in the field of Church and State issues.

For example, in the early fall of 1951 many of us from all parts of the country came expectantly and hopefully to the national Episcopal Seabury House for our annual meeting. We spent several days together. We did careful work. We made definite policy and program decisions, which we thought to be sound and in proper keeping with our Joint Department Bylaws adopted by N.C.C. at Cleveland, but few, if any, of these major decisions were later allowed to be carried out. Since that time, and even before, in the Federal Council and Committee on Religious Tolerance, it would often appear that, with much to be done in the field, we Protestants have been only scratching the surface.

The N.C.C. Joint Department of Religious Liberty was stalemated too long; and even now, reorganized into a mere department, it is making little dent on what needs to be done and what the grass roots face in actual pressing situations. Furthermore, it has put off too long deciding upon clear policies of relationships with other groups, such as POAU.

On March 28, 1951, I submitted a four-page memorandum of "suggested proposals" to the chairman of this Joint Department, covering some sixteen specific points on program and services, and fourteen on practical organization. However, though graciously received, it was all too evident that most of these could not be realized within the very limited and administratively circumscribed interpretations placed upon the bylaws of the department.

True, an interim statement covering the period from April, 1953, to November, 1954, on "Program and Policy" was printed by this new department. This was, in brief, to gather, interpret and communicate data; to recommend public statements or



other action, when needed; to promote an understanding and a practice of religious freedom within the churches. Fine, as far as it went; yet nothing tangible was spelled out about a united strategy with others.

CONTRAST THE OBJECTIVES of those who felt that immediate united national action was necessary and who organized POAU in 1948. Though more detailed in the eight immediate objectives, the general objectives were: "(1) to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been guaranteed; (2) to redress the specific violations which have recently come into force; and (3) to resist further encroachments upon this constitutional principle."

Such words as *revive*, *redress*, and *resist* implied action and no mere sweetness and light approach, as taken from a full-length "Manifesto" adopted as far back as November 20, 1947.

As one of those who helped organize this POAU and is still on its board of trustees, I have had hopes that the N.C.C. program might develop in such a way as to augment the work of POAU and that ultimately there might be at least a working understanding between the two. Nationally known leaders with whom I have corresponded since 1947 have properly voiced the need for a coordinated approach in the relations between N.C.C. and POAU, but this has never been adequately considered or formalized in writing so that each knows what the other can or cannot do. Yet, many national denominational leaders support both. What, then, may be holding up a united approach?

On December 14, 1950, over five years ago, Bishop G. Bromley Oxnam wrote me and underscored the following:

"There are some who have been fearful of action in this field; it's the very fear of action, I think, that creates the problem that must be solved if we are going to keep our freedom." How true—how very true! Fear does paralyze action.

THIS FEAR STILL PERSISTS, for liberal leaders even in the N.C.C. seem willing courageously to risk being called anything on other counts, but do not wish to be smeared by a reactionary Roman authoritarian church—those who will fight in the open political and social McCarthyism, but not so readily and openly political and social Catholicism.

This is to suggest that there has been too much silence by Protestant church leaders as to the growing factor of Catholic power in our national life. Almost more than on any other one issue, there has been largely public silence by the N.C.C. Yet since World War II, the American Catholic hierarchy has become more and more aggressive in the political arena, especially in the fields of medicine, education and foreign policy, to mention only a few.

Because of the fear of Catholic reprisals, including the stigma of being called anti-Catholic, millions of Americans, even Protestants, are afraid to speak up publicly. Silence about "another man's religion" is proper; but much of what political Catholicism does falls into politics, social hygiene, and even economics.

Such mistaken acquiescence is for Protestants to subscribe to becoming a second-rate nation in medicine, with inferior education and an anti-democratic government. Therefore, as Protestant individuals and groups, it is our duty to speak and act about political Catholic power, as it threatens our very culture and citizenship.

BUT, TO MEET THIS, where is there a truly united Protestant strategy? If, moreover, so much is obviously admitted to be in the political realm, why leave so much to the inexperienced clergyman when what is far more needed is a diverse professional, or certainly a clinical, approach? Indeed, in facing these complex problems there ought to be such advisory leaders as these: (1) a church statesman and historian; (2) a research specialist; (3) a psychologist; (4) a sociologist; (5) a public relations counsel;

(6) a political scientist and a practical politician.

Besides, we need imagination, courage and dynamic leadership. There are such leaders and daring ones, too.

Dr. John A. Mackay, president of Princeton Theological Seminary, has long warned that United States Protestantism is in grave danger, being ringed by three dangerous enemies—religious syncretism, communism and political Catholicism. Political Catholicism, he has said, "is the most subtle challenge of these three." To meet it, he feels we must not be negative but we must understand the basic Roman error, which places an authoritarian church first and encourages clericalism.

Doctor Mackay suggests that clericalism is the "pursuit of power, especially of political power, by a religious hierarchy, carried on by secular methods and for the purposes of social domination. Clericalism constitutes the greatest spiritual menace in the western world of today."

When does the N.C.C. stress this or act as though this were so?

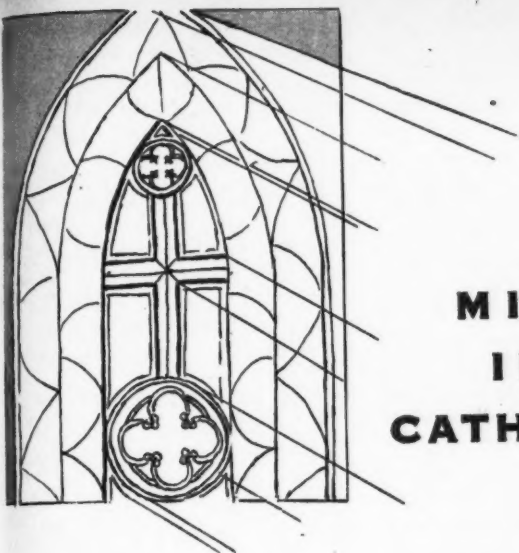
Moreover, we Protestants must always be on guard against leaders and groups who run around saying that the answer to all deep-lying interfaith differences is just "brotherhood"—at best a misleading oversimplification of one of our most difficult problems.

THERE IS, FOR INSTANCE, well-grounded indication that some leaders of the National Conference of Christians and Jews would like to change or "water down" POAU. Indeed, they may be unduly influencing N.C.C.—all of this, of course, in the name of idealistic, yet unrealistic, interfaith purposes which are stated in their bylaws, as follows:

"To promote justice, amity, understanding and cooperation among Protestants, Catholics and Jews, and to analyze, moderate and finally eliminate intergroup prejudices which disfigure and distort religious, business, social and political relations, with a view to the establishment of a

(Continued on page 12)





## MIRAGE IN THE CATHEDRAL

# When is a Bishop?

by HENRY F. BROWN

*It may come as a surprise  
to both Catholics and non-Catholics to learn  
that no one  
in the Roman communion,  
—priest, pope, prelate, or layman,—  
can be absolutely certain of the validity  
of his baptism or office!*

**I**S CARDINAL SPELLMAN positive he is a Bishop?

It all depends on the "intentions" of the chain of men who form the "apostolic succession" that finally named him a bishop in the Roman Catholic Church. "The church teaches very unequivocally that for the valid conferring of the sacraments, the minister must have the intention of doing at least what the church does. This is laid down with great emphasis by the Council of Trent. (Sess. VII)."

That same seventh session declared: "If anyone shall say that intention (at least of doing what the church does) is not required in ministers when they perform and confer sacraments, let him be accursed." Cardinal Bellarmine comments on intentions as follows: "None can be certain, by the certainty of faith, that he receives a true sacrament, since a sacrament cannot be celebrated without the minister's intention; no one can see the intention of another." He adds: "If we con-

sider in bishops their power of ordination and jurisdiction, we have no more than a moral certainty that they are true bishops."

Cardinal Spellman cannot be sure he is a bishop because he cannot be sure of the intentions of the bishop who consecrated him. Since Cardinal Spellman cannot be certain he is a bishop, he cannot assure the priests he consecrates that they are priests. Therefore the masses they chant could very well be invalid. Consequently, no anxious parents who bring their babe confidently to the font to be christened can be absolutely sure that the priest is duly consecrated because they do not know what the bishop's intentions were, nor whether the bishop was duly consecrated because his bishop may not have had intentions of consecrating him. The priest who takes the babe into his arms to baptize it may have his mind beclouded and may not intend to baptize the child. In fact, the parents may not have been married, because the priest who pronounced them man and wife may not have intended to do so.

What a religion of uncertainties!

**A**MBROGLIO CATERINO, Bishop of Minori, remarked at the Council of Trent while the subject of intention was under discussion, "But supposing the necessity of mental intention — if a priest, charged with the care of four or five thousand souls, was an unbeliever, but a hypocrite, who, whether in the baptism of children, or in the absolving of penitents, or in the consecration of the Eucharist, had no intention of doing what the church does, we must say that all the children were damned, the penitents not absolved, and all those who have received the Communion have received no advantage from it. . .

"If any said that these cases were rare — would to God that in this corrupt age there were no cause to think that they are very frequent. But, even admitting them to be very rare, or even unique; yet suppose, for

example, a bad priest, who is a hypocrite, and who has no intention of administering true baptism to a child, and that afterward this child should become bishop of a great city, and during a long succession of years he has ordained a great number of priests, we must admit that this child, not being baptized, will not have received ordination, and consequently, all those whom he may have ordained will have received nothing, and that thus there will be in this great city neither sacrament, nor penance, nor Eucharist, since these cannot exist without ordination, nor ordination without a true bishop, nor any bishop if he has not been previously baptized; and thus, by the malice of a single minister, a million sacraments will be rendered nugatory."<sup>4</sup>

**H**OW DIFFERENT all this terrible uncertainty from the Gospel of the New Testament! The Saviour "has been entrusted with a more honorable ministry, dispenser as He is of a nobler covenant, with nobler promises for its sanction." (Heb. 8:6, Knox Roman Catholic Version) The translators Kleist and Lilly, priests of the Roman Catholic Church, put it in these words: "He is a Mediator of a more excellent covenant, enacted on the basis of more excellent promises."

The Gospel Christian has the surety of the promises of God, not man's intentions. "Jesus has been given us as our surety." (Heb. 7:22, Knox) "In Him all is affirmed with certainty." (II Cor. 1:20, Knox) "That thou mayest understand the instruction thou hast already received, in all its certainty." (Luke 1:4, Knox)

These promises of God are unconditional. First, our sins are forgiven: "It is when we confess

our sins that He forgives our sins." (I John 1:9, Knox)

Second, we have eternal life in Christ Jesus: "He Himself has made us a promise of eternal life." "God has given us eternal life, and this life is to be found in His Son." (I John 2:26; 5:12, Knox)

Third, we have the indwelling of the Holy Spirit to keep us from disobedience to God: "God's Spirit has His dwelling in you." (I Cor. 3:16, Knox) "I will make My Spirit penetrate you, so that you will follow in the path of My law." (Ezech. 36:27, Knox)

Instead of the mental sufferings and uncertainties that Cardinal Spellman must endure if he ever allows himself to think seriously of the possibilities of his not being a bishop, we have the unconditional promises of the unchangeable God. They are not dependent on man's intention nor even upon the fluctuations of human emotion. "Such are the promises, beloved, that await us; why then let us purge ourselves clean from every defilement of the flesh and of the spirit." (II Cor. 7:1, Knox)

Neither a priest, nor a bishop, nor even Cardinal Spellman, but "the Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:16, 17)

<sup>1</sup> *Catholic Encyclopedia*, "Intentions," vol. VIII, p. 69.

<sup>2</sup> Bellarmine, *Disput. de Justificatione*, lib. III, c. 8, sect. 5, tom. iv, p. 448; Prag. 1721 and Paris 1608, tom. iv, col. 946A.

<sup>3</sup> Bellarmine, *De Milit. Eccl.*, lib. iii, c.x., Ad secundum s. 37, tom. ii, p. 82; Prag. 1721.

<sup>4</sup> Paul Sarpi, *History of the Council of Trent*, written in Italian and newly translated into French, with notes, by Pierre Francois le Courayer, (Amst., 1751), tom. I, lib. ii, pp. 432-3.

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## Muddling Through

(Continued from page 10)

social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships."

Of course, everyone is for peace, just as they are for "brotherhood." But such a broad approach is too often weak and insipid in appeasing the strong group that will not give in nor compromise.

**W**HO CAN, THEREFORE, sit idly by, while such things as are already known are happening under our very eyes in free America and in every state? Who can possibly say, as many do, "Let's not act until we have more facts, more research, more evaluation?" Is any more evidence necessary? How long must we Protestants wait, when the Roman hierarchy is on the march as never before in over fifty years?

It is, indeed, high time we stood up, were counted, and spoke out. Rationalized inaction and false tolerance will not defend us, nor will our heritage. We want to be broad and fair-minded, but we should expect and get reciprocity, which, in large part, we are not getting today from the greatest part of the Roman Catholic system.

The hour is here for us to make up our minds and act, not just philosophize, pamphleteer and resolve.

Our Protestant democracy cannot win by mere acquiescence, or appeasement, or muddling through in high places.

Time is the essence in facing the cunning strategy of America's most powerful single church, with its political Catholicism. Let, therefore, the N.C.C., POAU and all other interested groups get together now and devise a truly united approach. **END**

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## The Difference

Several years ago a Eucharistic Congress was held in New York City. A papal representative was there. Mayor Jimmy Walker and Alfred E. Smith kneeled and kissed the papal ring that he wore. Charles Lindbergh shook hands (but did not bow) and said, "How do you do, sir?" This is the difference between Baptists and Catholics.

*The Baptist Examiner*, Oct. 1, 1955

A writer for the London Universe recalled last month "that tense moment at Windsor when Queen Victoria found herself obliged to reply to a personal greeting from Leo XIII. She solved the problem of address by beginning her letter firmly: 'Most Reverend Sir.' Thus was the Bishop of Rome recognized without any encouragement of Papal aggression."

Well, she was at least more civil than Woodrow Wilson with Cardinal Gibbons. The President kept calling him "Mr. Gibbons"! *The Priest*, February, 1956

## Camouflage

The Twentieth Century Fox production of the life of Father Junipero Serra, "Seven Cities of Gold," is the finest production of the year and a film that I enthusiastically urge every Catholic in the nation to see . . .

So be sure to see it. The title, "Seven Cities of Gold," doesn't tell anything about the film and chances are the advertisements won't either. So it is going to be up to you to spread the word. Make certain that every Catholic in the land knows that this is the wonderful story of Father Serra.

Dale Francis, in *The Assembly* (K. of C.), October 1955

## God is Not Mocked

Ottaviano, Italy, May 9 (Reuters)—A row over the propriety of "flights of angels" through the streets of this Italian town kept all churches closed today and barred 10,000 citizens from Sunday church-going.

The people gathered in little groups and planned their defiance of the edict of a wrathful Bishop that has outlawed Ottaviano's

customary way of doing honor to its patron, the Archangel Michael.

Since time immemorial, on May 8, the Archangel's great statue has been carried out of Ottaviano's Cathedral and borne through the town on strong men's shoulders while angels fly overhead.

But Monsignor Adolfo Binni, the new Bishop, said earlier this year he did not approve of the "flights of angels"—since the angels were children, dressed in white robes with sprawling wings, who were sent swinging through the air on ropes hung from high buildings.

Many of the angels of past years fainted from excitement or fright, and were left dangling limply dozens of feet above the crowded streets. The screams of anguished mothers pierced the chanting of the clergy and the faithful in the procession.

To the Bishop's disapproval, the citizens of Ottaviano retorted that the observance had been going on since shortly after May 8, 492 A.D., when the Archangel Michael appeared in a famous vision in a Southern Italy cave.

Bishop Binni relented a little. He gave permission for two angels, well tested against vertigo, provided they swung only over the procession's first stopping place after it left the cathedral.

The citizens mistook this for surrender. When the procession started, many white-clad angels, their wings quivering, were poised on rooftops all along the route ready to swing into space as the Archangel's statue moved into sight below them.

The archpriest of Ottaviano, Canon Francesco Saviano, ordered the procession to return to the cathedral.



YOU  
BE  
THE  
JUDGE

A pandemonium of catcalls and whistles broke out, and the eight husky men carrying the statue set it down right in the middle of the square. Riot police in scarlet jeeps whirled into the crowd.

A call was issued for volunteers to carry the statue back to the cathedral. There was no response and eventually the priests and police themselves shouldered the heavy burden and moved towards the cathedral.

Its doors stayed shut today as a punishment—along with those of the other churches of Ottaviano. They will open for early services again tomorrow.

*San Francisco Chronicle*, May 10, 1954

## To Make the Moon Catholic

Buxton, Eng., March 3—The Rev. Alfred Baldwin of St. Anne's Roman Catholic church here has purchased an acre of the moon to build the first lunar church and has booked three seats on the first passenger flight there.

His stake in the Inter-Planetary Development Corporation of New York cost him a dollar bill, which he found in his collection plate. The three seats are for himself and two boys in his parish.

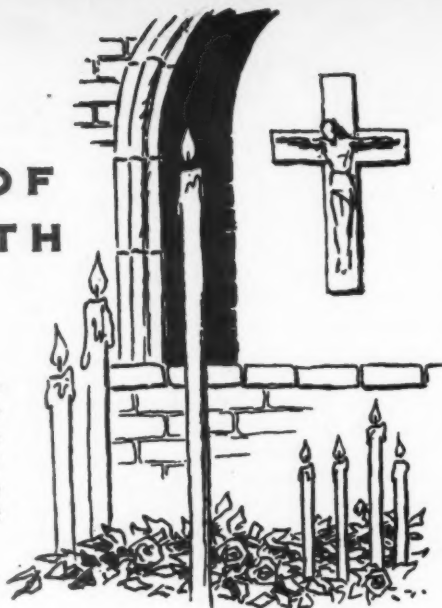
He is also entitled to the site's mineral deposits, fishing in the sea of Nectar and winter sports on the moon.

*Chicago Tribune Press Service*



## CANDLE OF THE MONTH

*Rogation Days in the Roman Church occur on April 25, the Feast of St. Mark, and on the three days preceding the Feast of the Ascension.*



## SINNERS AND AN ANGRY GOD

*by Francis J. Kieda*

*"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."  
(Eph. 5:6)*

IN PAGAN LANDS, it is a common practice among the superstitious heathen to try to placate the wrath of the gods and to curry their favor—often through the use of charms and so-called magic—in order to avert calamities to both person and property.

That such a practice exists within a church that calls itself Christian is hardly credible, and

yet that is precisely what the Roman Catholic Church encourages and teaches in connection with Rogation Days, as can be seen from the following definition:

"Rogation days are days of solemn supplication to God for a good and bountiful harvest and for His protection in calamities; also to appease His anger at

man's transgressions. Formerly they were observed by fasting, but this is no longer obligatory."

Rogation Days, known also as "Gang Days" (in England) and "Cross Days," were introduced into the Church of Rome at an early date. The term "rogation" is derived from the Latin *rogatio*, meaning "petition," from the verb *rogare*, "to ask." There are three Minor Rogation Days—the three days preceding the Feast of the Ascension (in May)—and one Major Rogation Day on the Feast of St. Mark, April 25.

According to reliable sources, Mamertus, Bishop of Vienne, France, established the Rogation Days toward the end of the fifth century, when his diocese was ravaged by wild animals and afflicted with earthquakes and fires. He appointed three days of penance immediately before the Day of Ascension to appease Divine anger. He also ordered that the Litany to all the Saints be recited.

Litany, from the Greek word *lite*, signifying prayer or supplication, is employed in the Church of Rome as a form of responsive petition; or it may be described as a string of invocations directed to the Sacred Heart of Jesus, the Immaculate Heart of Mary, St. Joseph, all the Saints, and so on, to seek their intercession in imploring God's aid or appeasing His wrath.

Roman Catholic liturgists maintain that a model for the litany in general may be found in Psalm 135 (136, King James version), where we read: "Praise ye the Lord, for He is good: for His mercy endureth for ever. Praise ye the God of gods . . . the Lord of lords . . . Who alone doth great wonders . . . Who made the heavens, etc.," each verse concluding with the words, "for His mercy endureth forever." The song of praise by the three Hebrew youths in the fiery furnace (Dan. 3:57-87, Roman Catholic addition) with its response "praise and exalt Him above all for ever" is also adduced as a type of the litany.

Subsequently, other dioceses adhered to the example of Bishop Mamertus. In the year 511,



the practice was approved by the Fifth Council of Orleans. Pope Leo III, who ruled the Church of Rome from 795 to 816, introduced the Rogation Days in Rome in 799.

## THE PROCESSION

The ceremonies for St. Mark's Feast and for the three Minor Rogation Days preceding the Ascension of Jesus Christ are found in the Roman Ritual.<sup>1</sup> A procession and Rogation Mass are the chief features of the celebration. During the procession the Litany in honor of all the Roman Catholic saints is chanted.

The term Major, or Greater, "derives its name from the fact that the procession on April 25th during which the Greater Litany is sung directs its course toward the Church of St. Mary Major (in Rome), while the procession during the singing on the three Rogation Days is directed toward other churches."<sup>2</sup> This is in agreement with the preferable opinion of Ferraris, a famous canonist and liturgist of the eighteenth century.

In brief, the Rogation rite is as follows: The clergy and the people gather at a determined hour and, with knees bent, direct their preliminary prayers to God. The priests, wearing violet vestments, chant the antiphon "*Exsurge*" ("Arise"), then the Litany of the Saints, saying each verse and response twice. After the verse "*Sancta Maria*" ("Holy Mary") is repeated, the procession begins. According to a ruling, "Whenever the inclemency of the weather will not permit the Procession on the Feast of St. Mark and the Rogation Days to be held outside the church, it is more conformable to the Rubrics that the Procession take place in this case in the church."<sup>3</sup>

In some countries the choir and congregations of churches gather in a procession, headed by the priest, and with chanting and garlands wend their way to nearby springs and fountains, which usually bear the name of some saint. There they celebrate the ancient ceremony of decorating with fresh flowers the springs

and wells in token of grateful thanksgiving for the returning flow of life-giving waters.<sup>4</sup>

In London, and other places as well, the so-called "Gospel Oak" is a relic of the Rogation processions. The Gospel of the day was originally read at the foot of an oak found within the boundaries of a parish. When the Reformation produced its effect in England, the processions were discontinued.

## PAGAN ORIGINS

The ancient pagans celebrated the Robigalia and the Ambarvalia, during which they held processions and directed petitions to their gods. The Ambarvalia was a yearly festival, occurring usually on May 29th, the purpose of which was to insure the growing crops against every sort of harm. The (pagan) Roman priests led the victims—to wit, the ox, sheep and pig,—in procession around the limits of the *Ager Romanus*, meanwhile chanting supplications to Ceres, goddess of harvests. Virgil furnishes us with a description of the rites used and the prayers offered up by the Latin farmer in the "lustrations" of his land.<sup>5</sup>

These ceremonies were superseded in the Church of Rome by those used during the three Rogation Days.

Relative to the Robigalia the *Encyclopedia Britannica* has this to say: "The *litania major*, or great procession on St. Mark's Day (April 25th), coincides both in date and ritual with the Roman Robigalia, and consisted in a procession leaving Rome by the Flaminian gate, and proceeding by way of the Milvian Bridge to a sanctuary at the fifth milestone of the Via Claudia, where the *flamen quirinalis* (a priest consecrated for this rite) sacrificed a dog and a sheep to avert blight ('*robigo*') from the crops."<sup>6</sup> In returning, the procession, according to the practice of the Church of Rome, wends its way back to the Milvian Bridge, thence to St. Peter's for the celebration of the Mass. In recent times, the procession of St. Mark's Day has been confined to the boundaries of the parish of

the Sanctuary on the Via Claudia.

## PURE CHRISTIANITY

Many Christians of the early Church, and subsequently the Church of Rome, defected from the simple Christianity of the Apostolic Church. Paul wrote to the Galatians: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Gal. 4:10, 11)

The Roman Catholic Church claims to have taken over heathen practices and "Christianized" them, as they put it. But Paul, on one occasion, declared, "I kept back nothing that was profitable unto you. . . . For I have not shunned to declare unto you all the counsel of God." (Acts 20:20, 27) And Paul, as well as the other Apostles, never mentioned Rogation Days or Litanies or the necessity of seeking the intercession of saints.

We do not need to resort to external works, processions, and the recitation of litanies to Mary and the saints. In all our temptations, tribulations, and discouragements, and for the confession of our sins, we can go directly to the Throne of God, bow down before His infinite Majesty, claim His promises, and obtain His mercy. This is the joy and solace of all true believers; this is the reward of all who have been saved by the blood of the Lamb.

There is one condition: "Whatsoever ye shall ask the Father in My name, He will give it you." (John 16:23)

<sup>1</sup> The 1954 National Catholic Almanac (Paterson, New Jersey: St. Anthony's Guild), p. 25.

<sup>2</sup> St. Gregory of Tours, in *Historia Franciae*, I, 34; St. Avitus of Vienne, in his *Homilia de Rogationibus*, *Patrologia Latina*, Vol. LVIII, 563; Ado of Vienne, see *Patrologia Latina*, Vol. CXXIII, 102; cfr. also *The Roman Martyrology*.

<sup>3</sup> *Rituale Romanum* (1925), Title IX, Ch. 4, pp. 367-9.

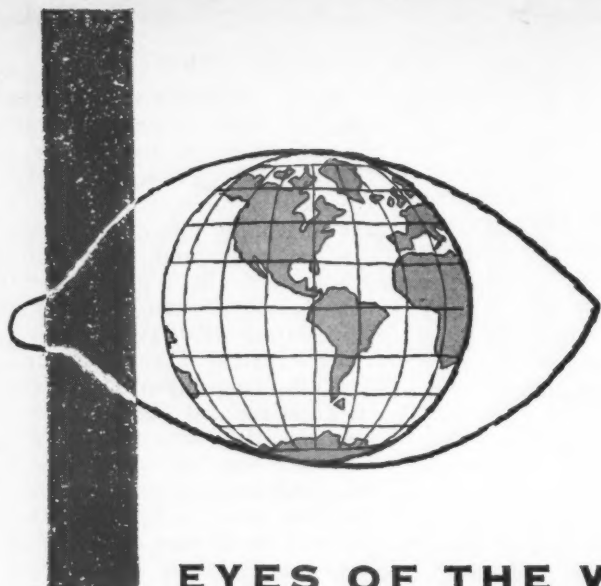
<sup>4</sup> A. A. Lambing, LL.D., *The Sacramentals of the Holy Catholic Church* (New York, 1892, 2nd ed.), p. 213.

<sup>5</sup> Wuest and Mullaney, *Matters Liturgical* (New York and Cincinnati, 1934), p. 399, nr. 628.

<sup>6</sup> *Encyclopedia Americana* (New York, 1920), Vol. 9, p. 208.

<sup>7</sup> Virgil, *Georgics*, I, p. 338 ff., and Cato in his *De Re Rustica*, p. 141.

<sup>8</sup> *Encyclopedia Britannica* (Cambridge, 1911), p. 416.



## EYES OF THE WORLD

### Rising Tide of Catholicism

The founder of the Family Rosary Crusade and producer of radio's "Family Theater," Rev. Patrick Peyton, has announced his departure for Spain to produce a series of religious movies. The choice of Spain was motivated by the desire to have "the whole world hear the voice of the Spanish Catholics." These films are meant to be shown on television and in commercial theaters.

### Methodists Advance in Catholic Poland

Recent reports from Poland show that Methodist work is flourishing in that country. The Board of Missions of the Methodist Church of the U. S. A. has received its first communication from the Methodist Church in Poland since July, 1951.

Rev. Josef Naumiuk, superintendent of the Methodist Church in Poland, stated in one of his letters: "The Methodist Church in Poland is not only alive but has come to maturity within the last ten years since the end of World War II and is fully functioning and will continue with its activities. . . . We have a good neighbor policy toward all denominations and cooperate with them. In many of our churches and chapels, Evangelical Christians and others have services."

### Nun Sues Mother Superior in London

A nun in London instituted a claim for damages from her former mother superior and nursing home in London on the ground that they imprisoned her against her will. The British court rejected her demands.

Sister Priscilla of the Poor Sisters of Nazareth at Hammersmith alleged that she had been assaulted and imprisoned by the Mother Superior and order.

In charge she stated that she also imprisoned and assaulted St. Joseph's Nursing Home whose trustees are headed by Cardinal Griffin, Archbishop of England.

The charges were rejected by the court.

The nun declared that she "would never encourage anyone to enter a religious order." She added further that she "made the wrong choice." "I know now," she said, "that it is possible to offer one's life to God without entering an order."

### The Censor's Shadow

The National Legion of Decency (a Roman Catholic organization) has placed among the condemned pictures (Class C) a French-made motion picture entitled "Letters from My Windmill."

The following objection was leveled against the film: "This film, a trilogy, contains in the first two episodes a frivolous, disrespectful and grossly comical presentation of religion and religious characters. Its exhibition in entertainment motion picture theatres is seriously objectionable and conducive to a misunderstanding of religious practices."

The "religion" thus represented is doubtless Roman Catholicism, as indicated by the Legion's violent reaction and also by the setting of the film. It is not inappropriate to ask if the rating would have been any different if "the grossly comical presentation of . . . religious characters" had reference to Protestants.

### Legalizing St. Patrick

In many Roman Catholic countries, various feasts are also legal holidays. Can such a situation obtain in the U. S. or in any individual state, where all faiths are on a par?

Assemblyman Michael G. Rice, Whitestone Democrat, is doing his utmost to make St. Patrick's Day a legal holiday. On January 8, he introduced a bill in the lower house to designate March 17 as a state legal holiday. A similar bill that he submitted last year met defeat in a committee.

Mr. Rice also presented a bill to have taverns, which according to current laws are closed on election days, opened the entire day of the election.

### Controversy over Crucifix

Court action has been planned by the Greater Hammond Ministerial Association in an attempt to have a crucifix removed from a public park at Highland, Indiana, according to Rev. Calvin Phillips, president of the Association.

Last October, the Knights of Columbus erected a twenty-foot crucifix at Wicker Park as a memorial to Americans who died during war. The contention is directed against a "sectarian religious symbol" and states that its location on public property violates the constitutional principle of separation of Church and State.

### Another Rung in the Marian Ladder

The Rev. Denis Mary McAuliffe, O.P., of Sacred Heart College, Houston, Texas, has received the first annual Pius XII Marian Award "for outstanding work in promoting the consecration to the Immaculate Heart of Mary according to the wishes of the Holy Father."

### To Make Oklahoma Catholic

In Oklahoma City-Tulsa diocese, Roman Catholic Bishop McGuinness has inaugurated a plan to "acquaint" all Oklahoma with the Roman Church. This plan was initiated at an open house held on Sunday, March 4, when more than two million non-Catholics were invited to visit any Roman Catholic church in the state.

At the open house the non-Catholics (who form about 97 percent of the Oklahoma population) were taken on a tour of the churches, and all the articles and sacramentals used in Catholic worship were explained to them. Several thousand Roman Catholic men and women were delegated to call on every home in Oklahoma in advance of March 4, urging everyone to visit the nearest Catholic church. Those desiring "more specific information" were to be successively processed in three follow-up meetings.

To carry out this program, the Catholic bishops planned to use the same organizational set-up that was built for the Golden Jubilee drive of the diocese, when volunteer workers obtained more than three million dollars in an intensive three-day campaign.

### Baptized Paganism

Under the heading "Little-known Facts for Catholics," the Roman Catholic newspaper *The Tablet* notes that "it is traditional in certain parts of Provence, France, to leave food on the table when retiring to bed on Christmas Eve, as a refreshment for the dead." This is an example of a pre-Christian, non-Christian practice incorporated into Catholic folklore.

### Out of the Frying Pan . . .

Urgently needed: One million more family rosaries!

This cry is launched by Msgr. McGrath because "the zero hour draws near," and such a rosary campaign would "help save America from Red enslavement, millions of people from torture and death, the souls of innocent children from destruction at the hands of God-haters and moral monsters." The alarm is given that "we might have from ten to fifteen years of grace," but "America is hastening toward a sign-post marked Freedom's End."

While worrying about possible Communist "enslavement" of America, the Monsignor has apparently ignored the persecuting role of his own church, as attested by the frequent flare-ups in the two hemispheres. Can it be that the alarmist campaign carried on by the Roman Church in the U.S. is intended to draw America into the Pope's private war against his competitor in the Kremlin?

### Persecution Continues in Bolivia

On the evening of December 1, 1955, evangelical mission property located in La Paz, Bolivia, housing a seminary, press, radio station and residence quarters, was subjected to a stoning by Roman Catholic instigators. An American lady-missionary was also a target of the stone-throwing. Many windows were broken in the mission building.

According to one report, "This is the second serious incident of violence to occur in Bolivia since the beginning of October. The previous incident occurred in connection with a Youth for Christ conference which was being held in La Paz."

"The zone police, located one block from the mission property, failed to respond to three telephone calls and a personal appearance at the police station requesting protection. The American Embassy was then contacted and within a half hour two carloads of police arrived. They left guards for the night."

"Meanwhile it was revealed that the life of a former priest,

residing at the mission, had been threatened. When the plot against his life was discovered early in October he left La Paz. He returned and took up residence at the mission just three days prior to the attack."

### Congressional Records or Roman Catholic Sermons?

*The Churchman* (Feb. 1, 1956) informs us that legislators this year are going to leave no sermon unturned in their effort to curry favor in the religious field. Here are some of the religious inserts put into the first two *Congressional Records* of this session:

By Representative Daniel J. Flood (D.-Pa.) a newspaper editorial relating to a sermon preached at St. Matthew's Cathedral here by Patrick A. O'Boyle, Archbishop of Washington, on "Communism and Intellectuals."

By Representative Victor L. Anfuso (D.-N.Y.), a lengthy statement by the congressman on the Christmas message of Pope Pius XII to the world.

By Representative Francis E. Walter (D.-Pa.), an address by George Meany, Roman Catholic president of the AFL-CIO before the National Religion and Labor Foundation meeting of mid-December.

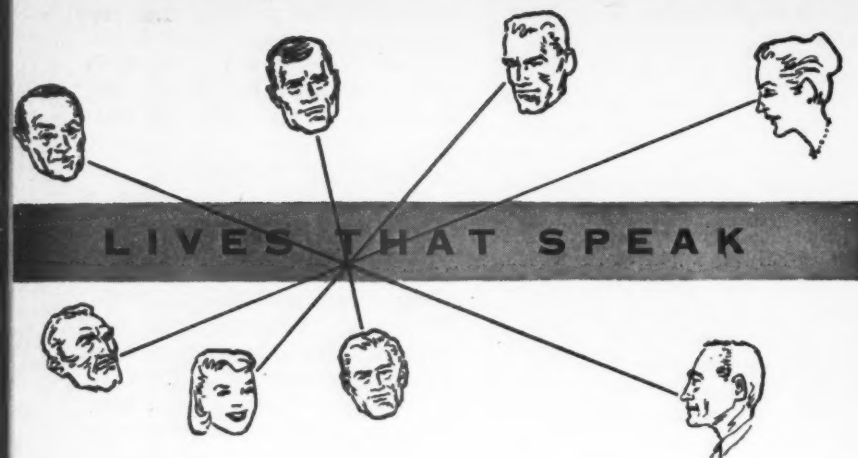
By Representative Michael J. Kirwan (D.-O.), a news story from a Washington paper relating the sermon preached about Communists recently by Archbishop O'Boyle of Washington.

By Senator J. Glenn Beal (R.-Md.), a recent speech of His Excellency, Ambassador Joao Carlos Muniz, of Brazil, awarding the nation's Order of the Southern Cross to Father Joseph F. Thorning, associate editor of *World Affairs*, and a noted Roman Catholic spokesman on Capitol Hill.

By Representative John W. McCormack (D.-Mass.), the text of the New Year's message issued by the Most Rev. Richard J. Cushing, Archbishop of Boston, Mass.

By Representative Eugene J. Keogh (D.-N.Y.), the sermon of the Rev. Thomas J. O'Day, S. J., at the annual red mass held at St. Charles Borromeo Church in Brooklyn, New York, marking the opening of the courts.





# From Monastery to Christ

**H**IGH monastery walls, tradition, long years of prejudiced training, custom, fear of the disapproval of superiors, the hierarchy, and people may prevent missionaries from getting the Gospel to the priest and friar, but they are not obstacles to the Holy Spirit of the Living God.

Some time ago a Franciscan friar with whom the Lord had been dealing passed by our mission house and read two Bible texts displayed in the windows. Then one day he knocked at the door of our mission. He was greatly surprised at the gracious way Mr. Hudspeth received him, as well as impressed by his candor and sincerity. "My first thought," he claims, "was to inquire into the meaning of the significant words I had read in the window, but I restrained myself. How could I, a priest who taught the people, display my ignorance of the significance of those words? Pride and egotism prevented me."

He had to hurry back to his monastery in a nearby town but promised to return another day. Twice he called to see me, but I was out both times. Finally, he came in a taxi to our home one noon-time while we were at dinner. He was nervous, excited, and in a hurry but made an appointment with me for a week later. In vain I awaited the arrival. Weeks passed. Then, unexpectedly, he again paid another visit. It was not lack of interest that had prevented him from keeping his previous appointment, but failure to get permission from his superior to come into the city.

This time we had an opportunity to open the Word together, and it was my great privilege to point him to the Lamb of God that taketh away the sin of the world. As I explained to him the Good News of God's Grace, it was very evident that the Holy Spirit was taking the



LUIS FORERO V.

Word home to his heart. Fearing lest I never have another opportunity to talk with him, I not only explained to him Salvation by Grace, but also God's provision for his living the Christian life by faith. We had prayer together and he returned to his monastery with a copy of God's Word from which he could study for himself these precious truths.

In the monastery, a great conflict raging in his soul, the Holy Spirit brought him consolation from the fact that he was now "in Christ" and "Christ was in him." God's sure Word became the foundation of his hope and trust. Arrangements were made for him to have frequent interviews and Bible studies with our missionary, Brother Hawthorne, who was stationed in his town. In due time the Holy Spirit led him to make a clean break with his church and former associations.

**H**E came to live in our home. From the first his hunger for the Word was pathetic, though blessed to behold. Rapidly he grew in Grace and in the knowledge of our Lord and Saviour, Jesus Christ. Soon he wanted to give his testimony publicly to his new-found faith in Christ Jesus. Crowds came to hear him. His testimony was clear and fearless. Naturally, his leaving the monastery, the habit, and the Roman Church brought consternation. He was excommunicated, and his public testimony caused much adverse criticism as well as interest.



The first time he witnessed the partaking of the Lord's Supper, he was greatly impressed and the Holy Spirit taught him its true significance. He asked for baptism, and with such unmistakable evidence of the work of the Holy Spirit within him, what was there to hinder! The night he was baptized, the Gospel Hall was crowded. Before baptism, he again gave his testimony. Grief overwhelmed his previously devoted followers as they saw their former spiritual adviser and confessor go down in-

to the water, and the bells of a nearby Franciscan monastery toll-ed his death knell during the baptism. Great was the joy of those who understood the true significance of it all.

His life in our home is a blessing. His messages are Scriptural, helpful and fearless. He now makes little reference to his former life and beliefs, but makes his sermons expositions of God's Word. I have marvelled at his spiritual insight, which he confesses is diametrically opposed to

all he had been taught and formerly practiced. Throught his radio ministry, the Gospel message is carried into homes that would otherwise never receive the Good News.

It was God Himself Who entered behind those monastery walls, spoke to this friar's soul through a long line of circumstances and Bible texts, and finally called him to proclaim the Gospel of His Grace to his people who sit in darkness and the shadow of death.—Verne D. Roberts.

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I CANNOT reproduce in a few pages the innumerable details of the terrible struggles in which I took part not as a mere spectator but as a victim. All these scenes are so confused in my memory that it is impossible for me to give a perfect picture of them. Nevertheless, I can say that my conversion was the result of conviction. Nothing external or worthy of note happened until the time of my separation from the Roman Catholic Church. It was not lofty reasoning that gave rise to my doubts, but the most simple and elementary reflections. It was the simple reading of the Gospel, coupled with the comparison of the primitive Christian life with what we understand today by Christianity. That was all.

### THE MONASTERY

Every one who has penetrated into the solitude of a cloister has experienced at first a mixture of strange feelings. The harmonious grouping of Gothic arches, the great courtyards, the profound silence, and the solemn gravity of the building are enough to suggest to any romantic soul from the very first moment a vision of peace and quiet, of hope and spirituality, which make one repeat with the poet: "What a restful life—that which flees from worldly clamor, and follows the hidden path by which have traveled those few wise men who have been in this world."

So then, wishing to be one of those "wise men," with the inexperience and naivete of youth and with my head filled with the religious romanticism of which I was a fervent admirer, one day at

by LUIS FORERO V.

the age of sixteen I knocked at the door of a monastery. I was immediately admitted. They clothed me with the habit of Saint Francis and I began the monastic life.

How beautiful it was at the beginning! Scarcely had I entered the precincts when I saw that a new life was springing up in my heart. I had separated myself from men and had made in my soul an inner sanctuary where I had to withdraw to talk with myself. There were spiritual readings that dealt with the dangers of the world; Chateaubriand, picturing the melancholy beauties of a monastery; lives of the saints; astounding penances; portentous miracles. All these were a host of voices, saying continually, "You are a monk; obey blindly. The monk is a corpse to be led by his superiors to life or death. He has no will of his own. The Superior is God Himself."

I do not stop to analyze this mode of religious education, nor yet to relate the deplorable effects it produced in my soul at the beginning of my religious life. I only wish to recount briefly what took place within me.

Scarcely had I imbibed these medicines when a spiritual lassitude took possession of my soul, which even now I remember with terror. I had no will of my own. A vague fear took possession of my whole being, and my sole desire was to profit by the momentary security that the monastery was offering me. I said to myself, "It must be great fortune to die after some spiritual exercises in

which so many indulgences are granted, and to be certain of going to Purgatory, where one may be for no matter how many years and still have the hope of being saved."

FOR WHO COULD be sure of salvation in any other circumstances? We were told of many persons who had lived most holy lives, but in their last hours, because of one vainglorious thought, had been condemned for eternity. We were told of others who did terrible penances but because of self-will had also been condemned. No one could be sure of his salvation. Even saints and those predestined to glory had in their last hours passed through terrible combats against the enemy, who would have snatched away their souls, and many had succumbed.

But here is something inexplicable. These thoughts which in me produced such strange feelings and engendered a desire to flee away to the woods, if that were possible, there to be free from sin, produced no effect whatsoever in my companions in the monastery. I could plainly see that such thoughts seemed quite natural to them. To them, condemnation and salvation were one and the same thing. They had heard so often the terrible words of condemnation, purgatory and salvation that they ended by becoming accustomed to them.

What was even more inexplicable, not one of them was in any degree exemplary in his life. They maintained all the appearances of a well-feigned saintliness in the pulpit, in the confessional, in the mass, and before the public, so

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that no one guessed what was taking place within. But I was aware that they were committing such abominations that if I were to describe them in these pages, I am sure that even the most famous anticlerical leaflets would be left far behind.

After this initiation came the years of philosophical and theological studies; Saint Thomas and Scotus alternating in philosophical arguments in the recesses; ecclesiastical history (the cleanest possible), with some blots that only confirmed the divinity of the Roman Church; Canon Law, which must have the preferred place in the life of a priest. Then, there were my fellow students; some enthusiastic, some misanthropic and reserved, some jovial and slangy. In all, it was a life of blessed ingenuousness and happy ignorance.

Then followed the ordination to the priesthood, with all its consequences. A fuller life, freer and more comfortable, in which the acquirement of the title Reverend gives the passport to all liberty. Now one could smoke, drink great quantities of wine, be a witness to all the abominations and all the scandals, take part in them, be engulfed in that current, be carried along by it, and finally suffer shipwreck and die, drowned in thick mire, thus dying the most horrible moral death. Behold—the Monastery!

### THE CEMETERY

Have you ever entered a cemetery? Oh, what peace one finds there! It is a valley of solitude with its own inner language, a mysterious flower garden that weeps with us. The wind passing through the needles of the thick pine groves seems like a cry from beyond the tomb which invites us to prayer. The long line of forgotten stones and beautiful monuments calls up for us mysterious cities of far-off lands enveloped in a pale mist and a fragrance of rare flowers. Yes, it is all most beautiful.

But let us leave the dreams and poetry for a moment. Let us return to reality. Let us open one of those tombs. What spectacle is offered to our eyes? What is it that we see? Rottenness and

worms, stench and dead flesh, broken vessels and cold faces. Let us penetrate farther, into the inner cells, where no one has entered. What horrors! Piles of bones, skulls, disease, corruption—all that is horrible massed together to give us the personification of the hideous.

Behold there the likeness of the Roman Catholic Church and all its institutions! Who does not admire the grandeur of its ceremonies, the perfume of its incense, mingled with the polyphonic music of its cathedrals, the golden tiara of the Pope, the diamond-studded breastplates of the bishops, and the architectural majesty of the monasteries? But enter a little way inside. Open one of the tombs. Study its Church History. Study its laws and the conclusions of its dogmas. Go into the monasteries. Find out what is inside the priests. Uncover those tombs that call themselves representatives of the Holy Father.

Then you will see all around you the personified image of degeneration and vice, of astuteness, ill-will and hypocrisy, simony with all its abominations, unholy vices, the black story of many popes, the cruelties of the Inquisition, the blood of so many martyrs, the practice of confes-

sion and holy celibacy. There you will see the poor Catholic people led by these same priests and completely submerged in a winepress of alcohol and blood. You will be convinced of the effects of the so-called means of sanctification, or sacraments of confession and communion, in their most assiduous frequenters, commonly known as "Beatas," whose features, and above all, whose tongues, are reflections of demons and hell. Ah! All this is horrible and nerve-racking, is it not?


ALLOW ME, then, to say here that all this corruption, all this moral depravity, is the result of the dogmas taught by this church. Remember this. For it would be useless to say that the corruption which we now see is only in Bolivia, or that it is independent of the things received as truth in this church. No; it is the direct result of the things believed among them, and the teachings of the Roman Catholic Church are responsible for this great evil. Its conception of the sacraments, its invention of dogmas, its purgatory, its teachings about the two classes of sin, its indulgences, its conception of grace, its confessional, and its celibacy are responsible for the tremendous immorality which are found in its communion.

I beg you to think soberly on this point, and you will acknowledge that I am right. Its priests have put such heavy burdens on the shoulders of so many, while they themselves do not touch them with the tips of their fingers. For the sake of indolence and power they have knowingly deceived those whom they teach. They have deliberately conspired to keep the masses in ignorance of the Bible, in order not to lose their power and authority over them. This is the reason they hate the Protestant so fiercely. They curse the Bible and snatch it from the laity, for they know that those who read it soon shake off the Roman yoke.

I have been a priest and I have contributed to and have taken active part in this tremendous catastrophe of souls. I know that I owe an enormous debt of restitution for the damage caused. For

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that reason, when I now remember the singular favor the Lord has shown me in taking me out of that field of death, I cannot find words to express my gratitude for that immense benefit. But by recounting briefly the painful process through which I had to pass before arriving at the truth, I hope to give some light to those of good will who may wish to free themselves from that net of darkness and enter into the true way of the Lord.

## CALLED FROM DARKNESS

I looked at myself, and asked myself where I was and where I was going. I looked again, and found that I was worse off than the others. I was shut up in a tomb. I was saturated by that atmosphere of pestilence and sin. I found myself bound by strong ropes and dying in the anguish of my soul. It was useless to cry for aid, for no one would listen to me. Oh, how often in the silence of the night my plaints would be lost in the infinite, and my soul would send forth cries such as should have reached the heart of God! I was hungry and thirsty for an inner renewal and for a friendly voice to speak to me and tell me to arise.

I believe this must have been the beginning of the later blessings. When a soul, recognizing its miserable state, looks on itself with horror, and feels a hunger and thirst for righteousness, and wishes that some superior being would raise it up, God does not make it wait, but comes at once at the call. So it happened. Little by little the dark clouds that covered me were passing away. There came an increase of light, which for many days oscillated between hope and fear.

One of the days when I felt most oppressed with the heaviness of my life, when the earth was sad and the wind blew cold everywhere, I was walking through these streets of Cochabamba engulfed in an infinity of thoughts whose import I cannot now recall. Suddenly I made out in a window two texts, one from St. Matthew, with these words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and the other from



Dr. Montaña and Mr. Forero, during one of Dr. Montaña's evangelistic campaigns in Latin America.

St. John: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

I passed the house indifferently, being accustomed to read such texts in the houses of the Protestants, against whom, as a priest, I held many prejudices. But as I walked on, I noticed that those words had been so strongly engraved in my mind that I was repeating them over and over without realizing it. I had read those texts many times and had even preached on them, but they had never produced the impression that I now experienced in my soul. Was it the state of mind in which I happened to be? Was it perhaps a momentary mental impression? I do not know, but it is certain that I felt myself imperceptibly drawn to the One Who had uttered such tender words. But the place where I had found them was the house of an evangelical mission.

UNDER SUCH CIRCUMSTANCES strong natures need only a sudden blow to crystallize them into adamant natures, but I was not yet strong. The readjustment of my ideas was a painful process. Could it be possible that the evangelicals had something divine? Why had I felt that spiritual re-

lief at their house as I read those verses? There were times when I saw things clearly, but I recoiled from them lest I bring a curse upon myself. The weeds of error were deeply rooted, and the teachings of my childhood had entered into the folds of my soul.

I began to doubt. Could it be that after all the Roman Catholic Church was not the church of God? Nevertheless, truth was truth; facts could never be aught but facts. Although I had never studied the Bible profoundly, I was convinced that the interminable rituals and the teachings of the Catholic Church were unknown in the primitive church. This appeared clear to me when I thought about it. Peter and his companions were simple fishermen and carried the Gospel to the world with equal simplicity.

In the midst of these doubts, I kept on remembering those words I had come across by chance, and it was a relief to recall them when I felt most downcast. For several days I set myself to a study of the Scriptures to find the teachings and practices of my church, and they were not there. Where were they, then? In tradition, came the reply from the Catholic apologists. Yes, but tradition was the work of men, and tradition degenerated enormously. With tradition as a pretext, my church had taken from other religions a mass of dogmas that never were known in the time of the apostles.

## THE CHOICE

Slowly a certainty took possession of me, which moved me as would a powerful hand: the Roman Catholic Church was an apostate church and in it the simple way of truth was corrupted. It was a gigantic system of covetousness and laziness which had been developed through ages of darkness and superstition. I compared the popes of Rome, with their thrones and their power, with Christ, who refused to be king and declared that His Kingdom was not of this world. I compared the mode of worship of my church, with its images, holy water, candles and vestments, with the simple practices of the early church. I recalled the fact that

(Continued on page 24)



# question? mark

**Question:** *By what authority does the Roman Catholic Church make the claim that Jesus founded their church and that Peter was the first pope?*

**Answer:** The Church of Rome tries to use Matthew 16:18, 19 to prove the papacy, alleging that Peter was the rock on which Christ built the church.

When our Lord said, "Thou art Peter, and upon this rock I will build My church," if He had signified that Peter was to be the foundation, the natural way to express His intent would have been, "Thou art Peter, and on thee I will build My church." Not Peter, but the great truth which had just been revealed to him, namely, that our Lord was "the Christ, the Son of the living God," was to be the foundation of the Church.

Forty-four Fathers of the early Church held that Christ, not Peter, was the Rock on which the Church was established. It was not until the Council of Trent, in the sixteenth century, that the mistaken view which makes Peter "the rock" on which the Church was built was promulgated among Roman Catholics. Because of its tremendous potential it has prevailed ever since as a leading dogma of the Roman Church.

**Question:** *Why are Roman Catholic priests not permitted to marry?*

**Answer:** This entails a lengthy historical interpretation. Suffice it to say that in the early ages of the Roman Church nearly all the bishops and ministers were married. However, custom gradually developed, especially among the monks of the deserts, to remain celibate. The custom resulted in a legal enactment toward the latter part of the eleventh cen-

tury. Thereafter it became a universal law binding the entire clergy, forbidding them to enter the matrimonial state or to remain in it. Pope Gregory VII compelled the Church of Rome to adopt this law in 1074 in order that he might assume an autocratic control over the clergy and religious orders. The economic advantages of course are obvious.

**Question:** *Why are the clergy of the Eastern Rites in union with Rome allowed to marry?*

**Answer:** Here we perceive the inconsistency of Roman Catholic practice. Why is one segment of the clergy permitted to marry while another segment (the clergy of the Latin rites) is bound by the law of celibacy? At the time of the schism of Photius, in the ninth century, when many of the Oriental churches broke away from the Church of Rome, the latter, fearing a universal schism in the East, permitted the various churches to keep intact their rites, customs and practices. Among the customs retained was the right of priests to marry—certainly a Scriptural teaching, according to the writings of Paul (I Tim. 3:2).

**Question:** *Do American Catholics as a whole subscribe to the theory of complete separation of Church and State?*

**Answer:** The majority of Catholics are groping in darkness as to the real plans of the Roman hierarchy. Union of Church and State has always been imposed by the Pope when Catholics constituted the majority in any nation. Even if American Catholics accept the principles of religious and political liberty completely, it is an absolute certainty that

they did not learn these principles from the "Public Ecclesiastical Law" of their system, especially with reference to the treatment of heretics, or from the statements of popes and councils.

Pope Pius X, for example, in a letter to the bishops of France (Feb. 11, 1906) stated: "That it is necessary to separate Church and State is a thesis absolutely false, a most pernicious error." The Roman Catholic Church teaches that Church and State should be united and that Catholicism should be the religion of the State. Therefore, all who differ with the political and religious views of such a "Catholicized" State can expect no mercy.

The Church of Rome looks askance at those American bishops and writers who uphold, in theory, separation of Church and State in the United States as the best possible solution for American Catholics. In reality this is merely the *ad interim* teaching of Catholic divines in the United States, chiefly for popular consumption.

**Question:** *Just what is canonization and how is a person canonized? What are the requirements for sainthood? Recently the Pope claimed that he has had visions of Christ and that he has healed a blind child. Does this have anything to do with becoming a saint?*

**Answer:** Canonization is a supposedly infallible act of the Pope, whereby he decrees, after a lengthy procedure, that a certain deceased person is henceforth to be added to the canon, or roll of the saints, and to be publicly venerated in all parts of the Roman Catholic Church.

The custom of canonizing dates from very early Christian times, was borrowed from pagan religions. The Greeks and Romans exalted their heroes to the ranks of the gods. With the Romans the creation of each new god depended on the Senate, and people were forbidden to have gods of their own or to worship new gods unless they were duly approved. Similar laws were enacted for regulating canonization, or the creating of saints.

Down to the tenth century the power of canonization resided in the metropolitan bishop. According to the procedure then in vogue, the bishop in whose diocese a martyr died sent an account of the martyrdom to the metropolitan, with a petition that the martyr might be canonized. The metropolitan then summoned the other bishops of the province to discuss the matter, whereupon he rendered his decision.

After the tenth century, however, each bishop could decide by himself whether an individual was worthy to be canonized. In this case, honors to the saint were restricted to the diocese over which the bishop exercised jurisdiction.

In the year 993 the first general canonization was decreed by Pope John XV. Ulrich, a former bishop of Augsburg, who died in 973, was elevated to sainthood, and it was proclaimed that he was to be venerated throughout the entire Roman Church. Previous to this, honors due to a saint had been showered upon him only in the diocese of Augsburg.

Individual bishops continued to exercise their ancient rites of adding saints to the calendars in their own dioceses until in 1170 Pope Alexander III, on account of many abuses, confined this power to the Vatican. Despite this, several canonizations by individual bishops were still performed. In 1634, however, Pope Urban VIII decreed that if such canonizations continued they would be invalid. Detailed regulations were accordingly formulated for the exercise of this power.

The appeal for canonization was generally supported by the

bishop or postulator general, and was made at Rome in the presence of the promoter of the faith, commonly known as the "devil's advocate," whose duty is to detect flaws and weak points in the proposed saint's character or in the evidence produced.

Before anyone can be canonized, miracles must be performed through his or her intercession. For beatification, which precedes canonization (local veneration, as in some dioceses, is allowed), two, three or four miracles are required, as the case may be, depending on the nature of the witness and evidence.<sup>1</sup> Apart from the miracles necessary for beatification, two miracles are required for formal canonization.<sup>2</sup>

When the canonization of a supposed saint is proposed and the immense funds necessary to cover the expenses are raised or secured by the devotees of the candidate who seek this honor for him, the evidence of the performance of the miracles through the intervention of the candidate (called Servant of God before beatification) is referred to an ecclesiastical tribunal. This tribunal submits a report upon it in the nature of what lawyers call a "special verdict," detailing the facts established by the testimony.

Upon this report the Pope pronounces judgment; then if it is favorable to the pretensions of the claimant he decrees his canonization or beatification according to the degree in which the virtues have been exercised, that is, whether heroicity can be ascribed to them or not. The decree, which is promulgated *ex cathedra* by the Pope in person, with the same formalities as the definition of a new dogma, is expressly grounded on the miracles, which it usually recites, often at great length. It concludes with a declaration that if any shall disregard the decree or dare to dispute it, he will "incur the wrath of Almighty God, and of the blessed apostles Peter and Paul."

The decree of canonization implies the affirmation of the actual performance and genuine supernatural nature of miracles involved. The Pope, in effect, de-

crees that in virtue of the miracles, which are positive signs from Heaven, the individual is beyond all doubt a saint. The absurdity and evident falsity of many of the miracles of the early ages of the Roman Church have led a number of Catholics to attempt to evade this conclusion by denying that, in this case, the sentence is of a dogmatic and binding character.

Benedict XIV discusses the question at great length, ending up with these words: "To conclude the discussion, then, we declare that whoever shall dare to assert that the Pope has erred in this or that canonization, is, if not heretical, rash; that he brings scandal upon the whole Church; disparages the saints, and countenances heretics who deny the authority of the Church in the canonization of saints; savors of heresy, as opening the way to infidels for ridiculing the faithful; is a maintainer of an erroneous proposition, and deserving of the severest punishment."<sup>3</sup>

There is a common opinion prevalent among Catholic divines today that when there is question of canonization the Roman Church cannot err, for the definitive sentence issued by the Pope refers to a profession of faith (because one believes the saints to be in glory) and morals and a precept is imposed on all the members of the Church.<sup>4</sup>

As for the present Pope, he may well be thinking of immortalizing himself, since a succession of miracles would tend to attract favorable consideration for eventual sainthood.

It is impossible to know infallibly who are really saints in the roster of heaven, for only God knows the heart, and He alone knows who are His (11 Chronicles 6:30).

Who are the real saints? The Apostles employ this term not of any specific class, a spiritual aristocracy of the Church, but of all baptized and converted Christians without distinction. Paul addressed his epistles to the "saints," that is, to the Christian believers "at Rome, Corinth, Ephesus," etc. The custom of calling the Apostles and Evan-

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## From Monastery

(Continued from page 21)

Christ washed His disciples' feet and that the Pope demanded of his followers that they kiss his!

And the black history of many of the popes! Even before I had consulted the Bible on this point, Rohrbacher had already made my confidence in the Papacy waver, by his unintentional revelations of the private lives of some of the popes and the shameful intrigues to which they owed their election. The pope chosen by the Holy Spirit! What an absurdity, when gold, violence, and even murder have so often been the steps which carried them to the throne! Think of the Holy Spirit selecting a Borgia!

I do not wish to speak here of the confessional, Purgatory, and indulgences (for I could not do it with sufficient composure and charity), nor of its famous excommunications, which even now make many tremble and hinder them from knowing the truth.

IT WAS VERY CLEAR that the Founder of Christianity was gentle and pure. He forgave His enemies and taught His followers to do the same. He cursed no one, not even those who did not follow Him. The Church He established was simple in form, and its ministers were from the humblest class. In His service they went forth into the open air and taught the people by the wayside. Often He was weary with His journeys and slept under the skies by night. He had no system of sacraments and laws; all He taught was the new commandment. There was no pope, no cardinals, no mass, no confessional, no celibacy. His preachers were humble and did not claim priestly power to bind and loose. They gathered the poor around them and taught them. What they taught is found written in the books that these ardent defenders of the faith gave to the world.

And those evangelicals, in whose house I had seen the beautiful verses that filled my soul with joy, were working the same way. Often I had seen them preaching in the open air the pure and simple Gospel of the Lord

Jesus Christ, and I was sure that their meetings had the character of the primitive Christian churches. Then, would not this explain that peace and spiritual relief that I felt just in remembering those verses? This was perfectly clear to me. God was calling me by His Word, and I must obey God before men.

I had to choose between two parties. On one side stood the Lord Jesus, calling me with a voice softened by tears, inviting me to forsake sin, and putting into my soul the fragrance of immortality and the warmth of consolation. On the other hand, the Roman Catholic Church threatened me with a great curse if I left her bosom—and with the stake and torments if it had been in her power. But Christ triumphed by His grace, and even now I have not emerged from my astonishment at the memory of it.

### THE FIRST ENCOUNTER

On the following day I went to the Evangelical Mission. I knocked at the door. There came out to receive me a girl who showed no astonishment whatever at my presence. It seemed to her quite natural that a priest should come there, and with a gracious gesture and a smile that showed the greatest sincerity, she showed me to a sitting room. There I saw my first evangelical. He was a tall, slim gentleman, in whose face there was reflected the greatest goodness and the lack of all sham and suspicion. He had scarcely seen me, when he came toward me, extending his hand with a brotherly smile and inviting me to be seated.

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For a moment I remained silent, looking at him. It was evident that these men were different from others; they were not alcoholics, there was in them no deceit nor suspicion. There was candor in their faces, and something that made them likable and attractive from the first sight.

My first thought was to inquire about the meaning of the words that I had read in the window, but I refrained. How could I, a priest who taught the people, be ignorant about them? I knew that they had produced a strange effect in me, but I did not know why. So I limited myself to thanking him briefly for the courtesy he had shown me, and asked him if he were the person with whom I could discuss an intimate matter of conscience. He understood me at once and told me that he would serve me in such an important matter with the greatest pleasure. But he modestly gave me to understand that he was not the person, and by means of a card gave me the address of the Director, to whom I could go with entire confidence. I took my leave, thanking him again, and as he took my hand he gave me a penetrating and significant look, a look as of an apostle who wished to cast light on my path.

I STAYED AWAY from that house for some time, but the load I was carrying continued to crush me with its enormous weight. Unseen weakness took possession of my whole body, and boredom with life began to overcome me with renewed power. My heart ceased to administer comfort to my head, and I had no other feeling in my





whole being than a profound distaste for life. For some time I still struggled against these ideas, till I remembered those words, that look, that love, and the load was lifted a little, and my restless soul was quieted. Those black clouds were dissipated by the contact; the dark door opened a little and allowed me to cast a look full of hope beyond the shadows of my tomb.

At length I went to the house of the Director of the Mission. It was a new surprise. The new evangelical who stood before me was the Director of the Bolivian Indian Mission. What is it that made those men so attractive? That calmness, that serenity that appeared on the outside, was it not the reflection and the proof that their souls were immersed in an ocean of peace? No doubt, no suspicion, no shadow of malice found a home in those hearts fed daily from the Word of God. How one could see from the first instant that their souls lived in another sphere, different from ours, and that for that reason they had better knowledge of the human heart than most of the spiritual fathers I had known!

## THE SECOND ENCOUNTER

Immediately I opened my heart to him with complete confidence, with a torrent of words and with no thought of elegance. I depicted my situation and the anguish of soul of which I was a victim. I let him know of my efforts to be good and how they had all been in vain; of my doubts about my church and its endless dogmas; and how from the first instant in which I had read those blessed verses on the door of his mission I had felt drawn by them.

He understood me completely. Opening his Bible he asked me what I believed about salvation. I told him that according to the Council of Trent I could not be sure of my salvation, and much less of my justification; that my salvation depended on my good or bad works, and that I was sure that I would have to expiate in Purgatory a long chain of sins. Then he read to me John 3:36; "He that believeth on the Son hath everlasting life," and asked me what I understood by that. I

knew that faith in Jesus Christ was necessary for salvation, but not to the extent that I could be justified by faith alone. I replied that indeed faith in Christ saves, but only when accompanied by good works. "Well, then," he said to me, "what idea have you about your own case?"

I would have been a hypocrite if in that moment I had said that I had any good works. I was thoroughly convinced that I could not offer to God anything but ruins and that all the efforts I had made to be good were useless. I answered that I was convinced of my lost condition.

"A good sign!" he answered, and read me Acts 13:38-39: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." He showed me at the same time that in no part of the Bible is there any doubt about the justification and salvation of the believer, explaining to me that all our righteousness, our best deeds, such as almsgiving, good works, and so on, are filthy rags; but that in Christ every believer is made spotless and perfectly righteous, and that we can do nothing to improve on the work of God.

He read Romans 4:5: "But to him that worketh not, but believeth on Him who justifieth the ungodly, his faith in counted for righteousness." He also read II Corinthians 5:21: "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," explaining that all my sins had been nailed to the cross, and that I did not have to pay another debt for my failures, but had only to recognize and accept that great marvel that God had performed for me. Then he explained to me the doctrine of the spiritual new birth; "But as many as received Him, to them gave He power to become the sons of God, even to them who believe on His name." (John 1:12) By this he gave me a clear idea of the new life, describing the immense blessings of the life in Christ.

## THE DIVINE ENCOUNTER

That is about all I remember confusedly of that interview. But how can I express the multitude of fleeting sensations that I felt at that time? The clamor of passions that ceased as if by a charm; my sins that were whisked away like dry leaves; Jesus who was coming toward me to bind me to Him with everlasting cords; the wounds made by sin slowly healing; the tones of that man, who caught fire as he went on explaining those mysteries; the clarity with which I perceived them. All this seemed so strange to me that I needed all my strength to convince myself that it was real.

The entrance of those truths into the ruin of my soul, taking charge of it and making it one with them, was a glorious experience. Hungry and thirsty for infinite love like that, I saw such love, not roughly wiping out the wounds of my soul, not offending its sensibilities, nor its old errors, but lifting it softly and tenderly to a willing acceptance of those truths—from acceptance to faith, and from faith to peace, and from peace to heart rest in that sublime hope, and from hope to joy, a joy mindful of that beloved One who accomplished such a marvel for the sinner.

Behold, the triumph, and a testimony which should be sealed with tears of gratitude and in which every letter should be a hymn of praise for those rivers of love that God sends where least expected! Who could have gained such a triumph? Only Jesus Christ—and He did!

The rest has been very easy. I had no doubts nor distresses nor difficulties in leaving my monastery. I quietly resigned myself to the arms of my Lord. He has sustained me until now, and I am sure that He will sustain me until the last moment of my life. I have not suffered, as others have, the uncertainty of the future, nor yet the persecutions of which I might have been the object. From the first day I received Jesus Christ, the hidden joy and inner peace which now made me look at life with complete serenity have never left me. My only desire is to do His will. **END**

## The City in the Sky

(Continued from page 8)

world and the spiritual world. That which is visible is merely the silhouette of the invisible.

You will remember that the servant of Elisha, when beholding the hosts of the King of Syria, said: "Alas, my master, how shall we do?" (II Kings 6:15) Whereupon the prophet cried out: "Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (II Kings 6:17)

Oh, would to God that by His Spirit He would open the eyes of our blinded generation that men might know there is a heaven to gain and a hell to shun—that life is short and eternity is long.

John said: "I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Think of it! A thousand years with King Jesus on His throne, a

thousand years of righteousness covering the nations as waters cover the sea, a thousand years with peace and prosperity upon our planet will have rolled by before this verse is fulfilled, and yet the City in the Sky is still seen in all the freshness and loveliness of an adorned bride.

And John says: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:3-4)

### THE CHARACTER OF THE CITY

John tells us it will be vastly different from any community on this mundane sphere. A sight-seeing guide in San Francisco

made the statement that that city was the second most beautiful city in the world. The tourists immediately asked the name of the most beautiful city in the world. Whereupon the guide tactfully remarked: "Your own home town."

I heard a young lady very foolishly say some time ago: "If it were possible, I would like to stay in New York City through all eternity. Why, what could be more beautiful than the sunset behind the skyscrapers, or the magic of the city with its twinkling lights after dark?" New York is a fabulous city, the greatest city in the world to many.

But the City in the Sky will be far beyond anything we have on this populated strip of real estate. There will be no prisons, no slums, no hospitals, no funeral homes, no cemeteries in the celestial city. There will be no more disease, no more despair, no more death. There will be no more tears, no more terror, no more tragedy. There will be no more sin, no more sickness, no more

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sorrow. There will be no more curse, no more corruption, no more condemnation. The Devil and his angels will have been cast into the Lake of Fire, and evil and all of its hideous influences will have been eradicated.

The Bible says from the flames of the old fragile world of dust there will emerge one day a city of holy perfection formed of heavenly luminous matter which will endure forevermore.

JOHN TELLS US an angel went out one day and measured the city in the sky. He had in his hand a golden rod and with it he measured all along by the gates of pearl, all along by the walls of jasper, all along by the jeweled foundations. And when the angel had surveyed the new Jerusalem, he found that it was 12,000 stadia in length. According to this Greek measurement, Thebes was 43 stadia, Alexandria, 80 stadia, Nineveh, 400 stadia, and mighty Babylon, 480 stadia. But think of it, the Holy City was 48,000 stadia!

And John tells us that around this heavenly city there is a wall of shining jasper 242 feet high, its foundations garnished with all manner of precious stones and inscribed with the names of the twelve apostles of the Lamb. And John further tells us that in this Holy City the song is the song of the Lamb, and praise is to the Lamb, and in the midst of the Throne is the Lamb, and the Book of Life belongs to the Lamb, and the seals are opened by the Lamb, and the apostles are the apostles of the Lamb.

And John tells us that the city has no need of the sun, neither of the moon to shine; for the glory of God lightens it and the Lamb is the light thereof. (Rev. 21:23)

Paul was smitten blind by the dazzling brilliance of that light on the Damascus Road, but our resurrection eyes will enable us to endure and enjoy the splendor that blinded the great apostle. And we who are saved shall walk in the light, and the kings of the earth will bring their glory and honor into that city.

"And the gates of it shall not be shut at all by day: for there shall be no night there. And

there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:25, 27)

### THE CITIZENS OF THE CITY

Recently a New York newspaper reporter asked this question of six people whom he met on the street: "What are your chances of going to Heaven when you die?" A schoolgirl said she had a great chance because of her godly father. A motion picture producer said that his chances were pretty slim because he couldn't play a harp and didn't have a flowing white robe. A secretary said she didn't really care. A public relations executive said her chances were very good because all God's children will go to Heaven when they die. A lawyer said he didn't think he'd get to Heaven for he couldn't live up to the requirements of the Bible. And a housewife said she didn't know, but possibly her husband could give the information.

And my dear friend, if you do not have any more knowledge of the Bible than these poor people, let me say that the only way you can become a citizen of the City in the Sky is by having your name inscribed in the Lamb's Book of Life. And the only way you can have your name written there is by trusting Jesus Christ, the Lamb of God, who was slain on the cross for your sins and was buried and rose again for your justification.

### Question Mark

(Continued from page 23)

gelists "Saints," for instance, St. John, St. Peter, St. Mark, and so on, is not derived from the Holy Bible, and was patently unheard of in the first three centuries.

<sup>1</sup> Canon 2117 of the Code of Canon Law, Vatican, 1948.

<sup>2</sup> Canon 2138, #1, of the Code of Canon Law.

<sup>3</sup> Benedict XIV, *De Canonizatione*, Lib. 1, Cap. XLV, page 28.

<sup>4</sup> Tanqueray, *Synopsis Theologiae Dogmaticae*, Vol. 1, p. 546, n. 842.

## COULD YOU LIVE ON \$8.00 A MONTH?

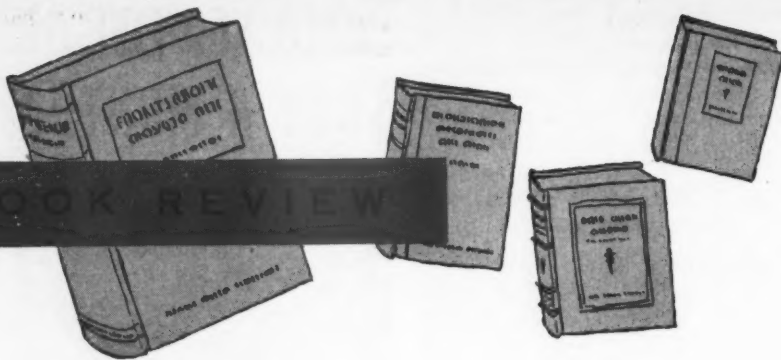


Kalliopi, an evangelical believer, has no one in the world to care for her except one of our missionaries. All alone in her tiny room she suffers agonizing pain. Bedfast and penniless she needs food, medicine and other help. Could you undertake her support at \$15.00 a month?

The need in Greece cannot be over-emphasized. A strong statement? To Americans it may seem so, but not to those who have visited that poverty-ridden land. How can you exaggerate the misery of a country where 35% of the population is officially classified as destitute, meaning that they earn less than \$8.00 a month, while the cost of living is almost comparable to ours; where 6 out of 10 children are affected by tuberculosis; where there are more lepers than in any other country in Europe; where there are 400,000 orphans out of a population of less than 8 million? Greece in 18 months suffered 4 major earthquakes, rendering one-thirtieth of its people completely homeless.

This picture does not "exaggerate." It is mild compared with many in our files. This is just one of the thousands we are trying to help. The American Mission to Greeks is working day and night to ship drugs and clothing, to provide food and shelter, for the orphaned, the desperately ill, the incredibly poor of Greece. And paralleling the relief ministry runs a full-scale program of missionary work, Scripture distribution, evangelism and Christian education. Through the International Cooperation Administration, in whose program we fully participate, we distribute tons of U.S. surplus foodstuffs in Greece. For only \$1.00 we can give out 20 lbs. of food to a needy family. (All cases of reported need are carefully investigated before help is given.) For \$5.00 we can give out 5 Bibles or 25 New Testaments; for \$6.00 a clothing package; \$10.00 will educate a child in our Christian Day School for a month, or \$15.00 will support an orphan in our orphanage; \$50.00 will support a native missionary for a month. If you wish to help Greece in its spiritual and physical need, you may do it by sending your contribution to American Mission to Greeks, Inc., Dept. C, P.O. Box 423, New York 36, N. Y., Rev. Spiros Zodiates, General Secretary. (In Canada write to 90 Duplex Ave., Toronto 7, Ontario.)





**The Separation of Church and State in Italian Thought from Cavour to Mussolini**, by S. William Halperin (*University of Chicago Press*, 1937; 115 pp., \$2.00)

Like shifting sand on a wave-beaten beach, the boundary line between the domains of church and state has unceasingly changed during the course of history under the pressure of the political rationale prevailing at any given moment. Paladins of the Vatican hegemony well understood this continuous flow of mundane institutions through time when they defined the history of the concordats as a long history of sorrows ("*historia concordatorum est historia dolorum*"). To patch and mend bruises and mutilations, and to proudly assess the gains that the Vatican has scored at each incoming and outgoing of political tides, papal canonists have had enough to keep themselves very busy.

A significant chapter of this relentless battle, verbal and otherwise, is examined by S. William Halperin, of the University of Chicago. Professor Halperin deals with the theories of church-state relations which drew the interest of Italian statesmen and political philosophers for over eighty years, from the precarious dawn of the Italian state in the early 1840's to the seizing of power by the Fascist dictatorship. An impressive literature recounts the importance of the issue and also the typical Latin gusto with which the Italians plunged themselves into the polemical vortex that for almost a century stirred the Italian *mise en scene*.

In one of his countless platitudes, at the climax of a stormy parliamentary session about the issues involved in the newly-signed Lateran Treaty, Mussolini voiced the theory of an "imaginary distance to be measured in thousands of miles" between the Italian state and the Vatican. The ashes of Cavour, founder of the Italian state, must have shuddered in the near-by Capitolium.

As a matter of fact, while any other country can dismiss, easily enough, the fact of the existence of a Vatican City, Italy cannot, for impelling reasons of history and geography—and, last but not least, because of the financial agreement connected with the Lateran Treaty, by which the Vatican became the single largest holder of Italian Government stock. How can a power that holds stock in the Italian public debt for one billion lire be considered "a thousand miles away"? This reveals the uniqueness of involvements that Italian statesmen had to face in their dealings with the Vatican.

As Professor Halperin points out, the liberal separatist school of Risorgimento tradition had rightly theorized that the problem of Italian relations with the Vatican was necessarily twofold and should be kept distinct: the relations between the *Vatican* and the Italian state, and the relations between *church* and state. While sharing the latter problem equally with any other country, Italy happens to have a unique and unenviable role with regard to the former, which involves the guarantee of the Holy See as the center of the international Catholic church.

THE PRINCIPLE of complete separation found its most influential and eloquent spokesman in the Count of Cavour (1810-1861), with his formula of "a free church in a free state." The rationale of that formula had been expounded by the French liberal Catholic school, with Lamennais and especially Montalembert. Significantly enough, the Cavourian position had been profoundly influenced by the writings of a Swiss Protestant scholar, Alexandre Vinet.

Determined to correct ecclesiastical abuses, the Piedmontese government under Cavour tried at first to do so with the consent of the Vatican. But the formula of a free church in a free state had aroused the suspicion of Pius IX, who refused even to negotiate the much-needed reforms for fear of sanctioning the political involvements of separatism. As a result, the government enacted unilateral laws, which provoked the anathema of the Vatican to the extent that the government and its supporters were excommunicated.

In the meantime, the process of unification of the Italian state had come to a close, with the annexation of Rome as the capital of the new kingdom and the consequent end of the temporal power of the popes. Once more, the Italian government proposed that the Vatican negotiate about the political implications. But since at that time the Italian government was not willing to exhume the religious issue of the relations between church and state, which it considered solved according to the Cavourian formula, the Vatican would not agree to negotiate. The Vatican well knew that a concordat with the pre-Fascist Italian governments was out of the question.

All attempts to break the deadlock that the Vatican had created were unsuccessful. The Holy See had brought about a vicious circle by refusing to make a religious agreement in the 'fifties for political motives, and to make a political agreement in the 'eighties for religious motives.

As the bitter years went by, the Vatican began to realize that

there was very little to be gained by having the popes act as though they were kept prisoners of the Italian government in the mile-wide luxury of their palaces and parks. With the advent of the Fascist state, the Vatican soon understood that there was the possibility of rescuing the dying Roman question. However, the Fascist rationale of the ancient Italo-papal feud was rather chaotic, and the popes well knew that the Dictator was neither gullible nor trustworthy.

Yet Pius IX confessedly had no liking for democracy and parliamentary institutions and saw in the megalomaniacal "man of Providence" the long-awaited tool to wrest at once treaty and concordat from Italy. As Halperin aptly says, "With the appearance of the Fascist totalitarian state, separatism and all that it implied were doomed to go. The doctrine that the state symbolized the perfect unity of the civil and religious, the political and spiritual, precluded any juridical or moral separation of the church from the state." (p. 108)

**T**HE RESULTS of the alliance between the Vatican and Fascism provides the pattern of what Rome always expects and what governments eventually concede where there are church-state negotiations—no matter how much the state might be opposed to religion. The usual course pursued is through the morass of compromise, with both sides seeking victory and power, whether religious or political, and with the church in the long run gaining the ascendancy.

The author succinctly summarizes the Italian prototype of what could very well take place in America if the state allows the church to so much as stop, stand or park on its domain. Note the pattern:

"The advent of fascism opened a significant chapter in the evolution of Italian thought on the problem of church and state. The totalitarian ideology, with its emphasis on the all-embracing and omnipotent character of the state, was profoundly hostile to

the separatist doctrine. And considerations of an eminently practical nature reinforced this ideological antagonism. The first utterances and actions of the country's new masters bespoke an eagerness to establish friendly relations with the Holy See.


"Proceeding upon the well-founded assumption that the prevailing conflict between the Italian monarchy and the Catholic hierarchy might undermine the strength of their regime and impair the political effectiveness of the nation, Mussolini and his aids lost little time in courting the good will of the Vatican. They were anxious to see the church abandon all thought of combating fascism and throw the weight of its tremendous influence against their enemies. What they now did was well calculated to pave the way for the attainment of this goal. The crucifix was restored to all the classrooms of the land, the stipends of clergymen were increased, religious instruction was made compulsory in the elementary schools, special precautions were taken to protect religious processions, and Catholic chaplains were once again assigned to the Italian army. The virulently anticlerical Masonic order was suppressed, to the immense gratification of the *Curia*. Members of the cabinet, headed by Mussolini himself, publicly displayed their reverence for the faith of their fathers. The government's expectations were not disappointed. Late in 1926 negotiations with the Holy See were initiated. Early in 1929 the famous Lateran accords were signed. These consisted of three documents—a political treaty, a concordat, and a financial convention. The first formally settled the Roman question. The pope recognized the kingdom of Italy and was awarded a principality of his own, the Vatican City. The concordat, which defined the relations of church and state, made sweeping concessions to the former in matters of marriage and education. By the terms of the convention, the government undertook to pay the papacy certain sums accepted by the latter as 'a final settlement of its financial relations with Italy resulting

from the events of 1870.' The ancient church-state feud was nominally no more, and both sides hailed the event. Philosophy, the handmaid of politics, kept pace with her master, and during the decade which followed the 'march on Rome,' theories of church and state were evolved which took these realities of the situation as their *point d'appui*." (pp. 87, 88)

Professor Halperin's analysis is that of a historian and not of a polemicist. Facts and documents of the century-long feud between the young Italian state and the Vatican are carefully selected, and given in an unbiased way. Most of the conclusions are left to the reader to draw.

There is one conclusion, however, which we would like to draw ourselves from the whole book. That is the wrongness of the commonly spread idea that Italy has traditionally played the role of second fiddler in the papal show. The chapters of this book will show exhaustively that only the loss of civil liberties under the Fascist iron rule enabled the Vatican to enter as the only bird in the golden Italian cage. Tragically enough, this crime was sanctioned by the short-sighted policies of the Allies.

WHEN  
JEWS MEET  
CHRIST...



Dr. Jacob  
Gartenhaus

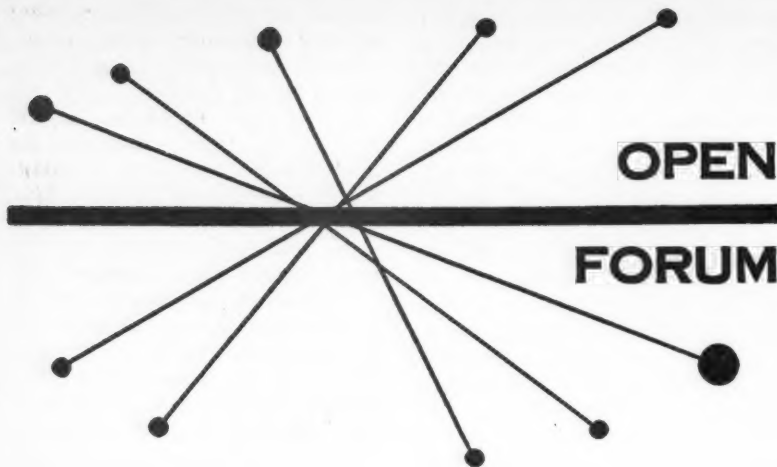
JEWS who come to Christ must count the cost. Yet there are no more triumphant followers of our Saviour than these who have chosen "His reproach"—and few who suffer more for His name's sake.

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## Commendable Crusade

Dear Dr. Montano:

Your inspiring and challenging article, "Americans by Choice," in the January issue should be sent to every person in the United States Congress and to every governor of our states.

For this purpose I shall send \$5.00, hoping that others will likewise contribute to the distribution of your memorable message for a more enlightened and Christian citizenship.

This objective is imperative if America is to remain free and strong in her Constitution and moral character.

Will other readers share at once in this commendable crusade?

(REV.) HARRY HANSON CONNER  
Wilmington, Delaware

## Nonsense & Saccharine

Dear Sirs:

[Enclosed is a reprint sheet from the Marian Fathers telling the story of the "Mercy of God" picture painted to conform to the alleged apparition of Jesus given to Sister Faustina, a Sister of Mercy in Poland. According to the reprint, which features the above picture, she related the experience as follows:

"I saw Jesus dressed in a white garment. He held one hand raised in blessing and with the other He was touching the garment at the breast. From under the garment came two rays of light, one red, the other pale." Then Our Lord spoke as follows: "Paint a picture

according to the vision you see and with the inscription, 'Jesus, I Trust in Thee.' I desire that this picture be venerated first in your chapel and then throughout the whole world."

She was further instructed: "The rays on the picture represent the blood and water which gushed forth from the depths of My Mercy when My agonizing Heart was opened on the Cross. The pale rays symbolize the water, which justifies the soul; the red rays represent the blood, which is the life of the soul. These rays shield the soul before the wrath of My Father. Fortunate is he who lives in their shelter, for the just hand of God will never reach him." She was then given an ejaculation, which she was enjoined to use often: "O Blood and Water, which has gushed forth from the Heart of Jesus as a font of Mercy for us, I trust in Thee."]

This is the kind of low-order nonsense that warrants continuous treatment. As for the representations of Jesus, it is clear that no likeness of Him exists except what man's imagination and art have fashioned. Hence, there is nothing sacred in itself in a supposed likeness but what meets our critical faculties.

One is wholly justified in denouncing the studied prettiness with which He is depicted in the saccharine images popular among Roman Catholics, of which the enclosed is a sample. How can it be said that the Man who drove the money changers from the

Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.

temple was so lacking in character as appears in the Roman Catholic catalogue of pictures?

Maybe the Roman priesthood holds those lacking in manhood but Jesus never was among that kind. Moreover, his mother Mary was a straightforward woman of simple mien and heart; it is nauseating to depict her as a Hollywood nun oozing with sanctified piety in order to promote the sale of idolatrous medals.

JOHN MILNER

New York

## Sincerity

Dear Sir:

"What About Sincere Roman Catholics?" God says, "Come out of her, My people"! . . .

To me it will be a great surprise if you are not showered with protests against your "sincerity vs. hypocrisy" theme. It is not a question of that, but "How can those who are dead, in a dead 'church,' get and sustain life?"

Heaven is no place for those spiritually dead, no matter how sincere! . . .

I see you do "cut down" sincerity a bit in later paragraphs—but you do fail entirely to really and truly offset the commonly accepted and loudly proclaimed general confidence that so many have . . . namely: "God is love—be sincere—all is O.K." . . .

GORDON H. JAQUITH, D.O.  
Sherbrooke, Quebec

Dear Sir:

. . . Part of the time, we cannot tell which side you are on. For instance: "What About Sincere Roman Catholics?" in the January issue of your magazine. Most of it is arguing for the sincerity of the Catholics. Only in the last section, do you make it plain . . .

MRS. P. S. BUCHANAN  
Lyndon, Kansas

• Actually, the CONVERTED CATHOLIC has no dispute with Mrs. Buchanan and Dr. Jaquith



regarding sincerity. In our editorial we used a literary device to prove our point: we asked a series of leading questions, such as we frequently hear from both Protestants and Catholics, then overthrew their arguments by giving the unanticipated, but Biblical, answer. Note our conclusions:

"[Sincerity] is no passport to heaven. It has no power to blot out the smallest sin or undo the most trivial mistake."

"Nor is sincerity in trusting in religious things or leaders a safe-conduct through this world to the next."

"Sincerity is no steppingstone to salvation or substitute for Christ."

"Christ had nothing to say about it in the Gospels. His greatest concern was that men believe, and that they believe on Him."

## Cry for McCarthy

Dear Sir:

Someone has sent to me a copy of the publication which you have mailed out entitled "Vatican Subversion in the United States" [by Gen. Herbert C. Holdridge; see CONVERTED CATHOLIC, September 1954]. In this scurrilous circular, you refer to Senator Joseph McCarthy of Wisconsin (one of the greatest living Americans) as a stooge of the Vatican, and have accredited him with "a program of undermining our Constitution and of creating dissension and disunity from one end of the United States to the other."

You people who have published this rag of filth are guilty of a dastard act. Joe McCarthy is a Roman Catholic, but, as an American citizen, he has a right to be anything he wants to be. I am a Protestant, but I consider this man, McCarthy, a leader in this fight to save the United States from the growing tyranny of Communism. Rather than commending him for his fight against our mortal enemy, Communism, you seek to destroy the effectiveness of his work by libeling him with false and fictitious claims that are entirely ridiculous.

As a Protestant, I must condemn both the CONVERTED CATHOLIC magazine and Christ's Mission of New York City for pub-

lishing such a pack of blatant lies. Should Communism take over this country, and God forbid the thought, you may well cry then for a Joe McCarthy to save the people from Communist oppression. Then it will be too late. God has used McCarthy and He will continue to use him in spite of misguided heretics who aid and abet the Communist cause by attacking the leader of this fight against Communism.

It is my intention to publicize this letter in rebuke of you and your Mission to destroy a great American.

BILLY JAMES HARGIS, D.D.  
Tulsa, Oklahoma

• Perhaps Dr. Hargis has failed to read our editorials on McCarthy, from which we quote the following:

"Thomas E. Coleman is the unchallenged boss of the Wisconsin Republican Party, and it was he who picked McCarthy out of obscurity and elevated him to the Senate . . . Coleman is himself a Roman Catholic. [See The Nation, March 20, 1954.]" (June 1954)

"As for us, we feel that if McCarthy were working alone, without dependency on and loyalty to the Roman Catholic Church, he would be doing a great service to the country, but as a Roman Catholic he is bound to follow the dictates of the Canon Law and the instructions of the hierarchy. It is precisely here that his actions become highly suspicious . . ." (March 1955)

"But while we as Christians are anti-Communist, we have felt obliged to point out some of the forces that are weakening the effectiveness of the anti-Communist campaign while purporting to do otherwise. Whatever McCarthy has done or will continue doing, the best of his intentions will always be marred by the simple fact of his service and loyalty to the demands of the church which has claimed his allegiance."

"It is evident that the Roman Catholic Church would like to keep Senator McCarthy to use him as a tool in their hands. Thus knowingly or unknowingly he has allowed himself to become an instrument of Vatican aspirations

in this country. However, what he ought to realize is that in the eyes of his church, he will be a hero only as long as Rome derives benefit from his public life. If he falls from eminence, his church will be the first to abandon him to oblivion or vilify him, if either course is expedient or profitable." (April 1955)

Thank God our government is not a tool of the Vatican, or we as Protestants—Dr. Hargis included—would be lamenting our status just as surely as do the people—Catholics included—of Colombia and Spain.

## Heartbreaking Indifference

Dear Dr. Montaña:

. . . Just a word more about this article ["Americans by Choice," January, 1956]. I called several of the ministers, and it's amazing and heartbreaking the indifferent attitude they have. Dr. C. C. Warren, president of the Southern Baptist Convention, was the only one who expressed any concern. He said he had preached in eight states and he couldn't get any response to this problem. Even my Christian friends, when I try to talk about this danger creeping over us, smile at me as though they will try to tolerate my intolerance.

NAME WITHHELD BY REQUEST

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## IPSE DIXIT

### Rev. John Tracy Ellis,

Professor of Church History in the Catholic University of America: "Part of the reason why American Catholics have not made a notable impression on the intellectual life of their country is due, I am convinced, to what might be called a betrayal of that which is peculiarly their own. The nature of that betrayal has been highlighted during the last quarter of a century by such movements as the scholastic revival in philosophy which found its most enthusiastic and hard-working friends on the campuses of the University of Chicago, the University of Virginia, Princeton University, and St. John's College, Annapolis. Meanwhile the Catholic universities were engrossed in their mad pursuit of every passing fancy that crossed the American educational scene, and found relatively little time for distinguished contributions in scholastic philosophy. Woe-fully lacking in the endowment, training, and equipment to make them successful competitors of the secular universities in fields like engineering, business administration, nursing education, and the like, the Catholic universities, nonetheless, went on multiplying these units and spreading their budgets so thin—in an attempt to include everything—that the subjects in which they could, and should, make a unique contribution were sorely neglected..."

"A second major defect in Catholic higher education that helps to account for its paucity of scholars of distinction, is what I would call our betrayal of one another. By that I mean the development within the last two decades of numerous and competing graduate schools, none of

which is adequately endowed, and few of which have the trained personnel, the equipment in libraries and laboratories, and the professional wage scales to warrant their ambitious undertakings. The result is a *perpetuation of mediocrity* and the draining away from each other of the strength that is necessary if really superior achievements are to be attained. I am speaking here, incidentally, only of the graduate schools, and not of the competition—amounting in certain places to internecine warfare—among the more than 200 Catholic colleges of the land." (Jesuit Quarterly *Thought*, Autumn, 1955)

### Rev. H. A. Reinhold,

Roman Catholic priest: "My first observation is that a modern parish must be more realistic than we like to be. Our publicity is siege-conscious and tends to put the best foot forward. Behind closed doors however there is the opposite: the seasoned veteran tends to be a cynic. Statistics have their merits if they are honest, but in the field of the care of souls there are things that the very effort of counting falsifies.

"An example is the figure given for the size of the Church which makes the assumption that 45 million Frenchmen are Catholics and 40 million Germans are Protestants. Neither figure will stand close scrutiny, yet we augment our figures year after year and some of us even use them to 'prove' something. Statistics are needed, but I haven't met a pastor yet who trusted his own census. I could almost bet that in my own parish there is a hidden underground of, I guess from occasional remarks and the names

I read on mailboxes, in the phone book and the papers, 10 to 20 percent more Catholics than my files show. They are hiding and want to remain in hiding. We try to keep them in a special file and even have addressograph plates of them as soon as we become aware of them, but we keep them in a special drawer marked: 'No financial appeals to be made.'" (The Priest, December, 1955)

### Rev. John J. Capuana,

Roman Catholic priest: "... Why did so many Italians vote for the Communist Party in the last election of June 7, 1953? In my humble opinion there are three reasons: religious ignorance, lack of work, and the lack of Christian charity in the rich land owners.

"First comes the religious ignorance of the masses. Strange to have to admit that a vast number of Italians in the land of an endless line of immortal saints is religiously ignorant. But it is true. The fault is mainly that of the parish priests. Living on their laurels, and though personally holy themselves, they simply have not taught religion to their people. They have remained in their rectories, ready to serve the people if they came to them; but they did not go out into the factories, and homes, and social gatherings, mixing with the people and serving them directly. As a result they have lost their contact; and the people have fallen into disrespect for them..."

"Then there are two other reasons—lack of work and the rapacity of the rich land owners. How to overcome them? The United States has magnanimously helped to solve the lack of work by sending millions of dollars through the Marshall Plan, which has been utilized well by the Italian Government... These rich land owners have inherited their vast possessions and avidly hold on to them. Many of them do not pay their laborers a decent wage; they know nothing of the untold suffering of their peasant workers. In a word, they are rich Catholic people who do not practice Christian justice or charity..." (The Priest, Dec., 1955)

